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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTY-FIFTH.

——— *Nothing extenuate,
Nor set down aught in malice,*

SHAKESPEARE.

*Plorare suis non respondere faciem
Speratum meritis*———

HOR.



L O N D O N :

Printed, for A. HAMILTON, in *Falcon-Court, Fleet-Street*.

MDCCLXVIII.

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THE CRITICAL REVIEW.

For the Month of *January*, 1768.

ARTICLE I.

State Papers collected by Edward Earl of Clarendon. Commencing from the Year MDCXXI. Containing the Materials from which his History of the Great Rebellion was composed, and the Authorities on which the Truth of his Relation is founded. Vol. I., Folio. Pr. 1l. 1s. T. Payne.

THE collection before us, like all others of the same kind, may be divided into papers which are curious and entertaining, those that are important and instructive, and such as are uninteresting even to curiosity itself. We cannot avoid wishing, that fewer of the latter species had been admitted into the collection before us, not to mention that (if we mistake not) some papers, here printed, have appeared in other compilations.

The noble collector's character, both personal and political, has been very imperfectly understood by historians and biographers. Its general out-lines are, indeed, well known; but his merits few have done justice to, when we consider him as the historian of the great rebellion, lord-high-chancellor of England, chancellor of the Exchequer, the faithful attendant of Charles the second in his exile, and at last driven into a second banishment by the easiness of an ungrateful master, practised upon by a worthless faction, to whom private virtue was odious, and public, dangerous.

It has been observed of some great painters, that if every one of their fingers had been a hand, and employed every hour of the day in their art, they could not, during their natural lives,

VOL. XXV. *January*, 1768.

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have

have executed the pieces which are now fathered upon them. One would be tempted to apply this remark to the earl of Clarendon, when we consider the amazingly extensive correspondences in which he was engaged; the multiplicity of business that went through his hands; the numerous variety of persons and characters with whom he was obliged to treat; the cabals and machinations formed against him in the queen-dowager's court, and by her emissaries, even before the Restoration; and, what is still more extraordinary, not only his exercises, but his compositions, of religion and piety. We are authorised, from our own knowledge and inspection, to say, that we can entertain a very inadequate idea of this great man's application, address, and honesty, from the publications, voluminous as they are, of which he was the undoubted author, compared to the immense mass of papers and dispatches he left behind him in manuscript, and in which he was either personally or officially concerned. His hand, and those of his contemporary statesmen, are so well known, that there can be no doubt of the authenticity of those papers.

But the great lord-chancellor Clarendon was far from being only an industrious drudge or pack-horse of the state. Though the business he transacted was more difficult and arduous to execute than any which perhaps any minister ever was engaged in, yet his application never damped his vivacity. Even where he is careless, nay inaccurate, in his writings, he discovers the gentleman and the man of sense; and when he is correct and careful, the man of genius; we mean that kind of genius which is best suited to the station he filled.

Though the preceding observations are more applicable to the expected volumes of this work than to that before us, yet we thought some strictures on the character of this great man were proper for an introduction to a collection of papers made by his care, and under his directions. This first volume relates chiefly to foreign transactions and negotiations; but what we have even called the entertaining part of them, we will venture to say, will prove highly useful to future biographers and historians, who will, from them, have an opportunity to introduce many authentic anecdotes, and to correct many mistaken dates, relating to their different subjects. Though those, in some sense, are matters of instruction, and may be of importance, yet what we have termed the instructive and important part of this collection, regards the great *flamina* of English history, during the period it comprehends. It will enable us to judge of affairs which at present we see darkly, and as it were through the mists of history, sometimes mistaken, often doubtful, and (we are sorry to say it) generally partial. The secret trans-
actions

relations between the several courts of Europe, especially those of Madrid and Rome, are greatly elucidated by this volume; and we shall, in our course of reviewing it, have many opportunities to observe the mistakes of writers on those capital articles which first engaged the best patriots in England in an opposition to the Stuartine line, and terminated in what we may now almost call their utter extinction.

The first letter of this collection bears date the 10th of July 1622, and contains several curious anecdotes concerning the history of Fez and Morocco. We next meet with a number of papers concerning the affairs of the Palatinate, and the marriage of the prince of Wales with the infanta of Spain. A paper intitled, "The Secret Discovery which Don Fennyn, a Spanish Secretary, made to the Duke of Buckingham, in the Year 1623, at Madrid," contains a project for rendering the English masters of the Spanish American riches, which was made to the duke of Buckingham; and the ambition of that favourite was, perhaps, never so well displayed as in this transaction. The antipathy he bore to the court of Spain is well known in history; and the following contract between him and the great Gustavus Adolphus, for making himself a sovereign prince, must amaze every reader, let him be ever so well conversant in English history.

A true copy of a contract which hath been made between Gustavus Adolph, king of Sweden, and the late duke of Buckingham, translated out of the Latin original, and which had been made between them in the abovesaid design.

' Gustave Adolph, by the grace of God, king of Sweden, of Gotz, and of Vandale, great prince of Finland, duke of Lituany, of Carelie, and lord of Ingrelie, &c. sends greeting.

' Be it known to all, as it appears by our sign and seal, that on the 28th of March, we have agreed with the duke of Buckingham, our dear friend and cousin, and left him in free possession of the secret overtures which have been made unto him in Spain, to make for them, and for the protecting him in that design, and for the more strait keeping of this our agreement, and that he may by us be the more secured and defended, we do remit ourselves to the following articles, viz.

' We will defend our said cousin the duke of Buckingham against all those that would oppose him in the free possession of the treasures and mines which are therein; which having conquered and possessed the same, we do declare him an absolute prince and sovereign, and successively to all his heirs, for that we do condescend the same for ever unto him, if so be the aforesaid duke of Buckingham makes good unto us the tenth part of

the profit which those secrets and designs shall render: and to this purpose we will keep a public minister, or agent with our said cousin, besides two other chosen men, to take notice and receive the profits which the possessing of those treasures will render monthly.

‘ We shall never treat of peace with the emperor, nor with the king of Spain, that shall or may cause any inconveniency to the said duke, touching the possessing the said treasures, mines and territories aforesaid.

‘ We will defend our said cousin against all puritans, which, from the Barbadoes or other places, could prejudicate him, when he shall have conquered these territories from the king of Spain.

‘ We shall furnish him with four thousand foot, and six men of war, each of five hundred ton, with cannon and munitions; and they shall be paid out of the revenue of the territories and golden mines. Thus contracted the 8th day of the month of March, in the year 1628, in our city of Stockholm, was signed and sealed.

Gustave Adolph.

George duke of Buckingham.

‘ The duke of Buckingham intended to make towards a. or 94. 01. a. 01. and to attempt the conquest of Jamaica, St. Domingo, and other places; as well as to attempt the design for the taking the gold and silver of the plate fleet; and that he might do it without exception, he therefore did accord with the king of Sweden, at the time that the peace between Spain and England could not have permitted such an attempt by one who depended on the king of England.’

The remaining part of this curious paper refers to a secret gold mine, which had not been opened by the king of Spain, Jamaica, Florida (which by the bye is represented as a most desirable and inviting country for the English to conquer and settle in) and other matters relating to the mines. At the close of the paper is the following insertion (we suppose by the editors) “ Presented, and the design attempted, and in some measure attained by Cromwell. Anno. 1652.”

The following letter from pope Urban to Lewis XIII. of France, upon the marriage of Charles I. must convince every candid reader that that prince (to speak in the language of the times) when he married the person of his queen, did not marry her religion likewise.

‘ URBAN the VIII. Pope, &c.

‘ To our well-beloved son in Christ, greeting, and apostolical blessing. The orthodox religion, lately adorned in England

land with a royal crown, by your sister's marriage, but now with grief and troubles overcome, doth implore your help, and embraceth your knees. There was hope the liberty of religion would be the dowry of that wedding: and you, seeking the kingdom of God; never would grant so weighty an affair, except, both by the laws of wedlock, and the promise of Charles, the dignity of religion was established. But now you are not ignorant of the assaults hell intendeth there against your majesty's and the catholic church's vows. Those that rejoiced at the coming of the catholic religion into that kingly bed, must now be in fear of prison, and of the hangman. Yea, that we may not doubt but that war is again denounced sacrilegiously against you, there is exacted from the English catholics the oath of allegiance, which the censure of Paul V. hath condemned, and the church's piety doth detest. They are resolved rather to lose their life in the midst of torments, than to fall away, by that kind of oath, from Christ that reigneth in the pope.

Your majesty sees that that faith is broken, for which you obliged yourself, by a solemn promise made unto the church, that so the safety of those that were endangered may be guarded, by the defence of so great an authority. By the same counsels and resolutions whereby you shall defend your own reputation, you shall also defend the cause of heaven, and comfort the tears of the church. It is an affair most worthy to be most exactly performed by the most Christian king, whose name shall appear in the blessing of the applauding England, if you shall do so much as to sever that reproach from that king and kingdom. The cardinal Spada will unfold our meaning unto your majesty, to whom we most lovingly impart our apostolical blessing.

' Given at Rome, at St. Mary Major, under the ring of the fisher, the 30th of May 1626 ; and of our popehood the third.

(Signed) JOHN CIAMPOLUS.

**Endorsed, "A translated copy of pope
"Urban's letter to the French king."**

The reader will find great entertainment from a paper in this volume, entitled, "A Relation of Sir D. Cotton's Embassy into Persia." The author represents the Persians as equally poor, proud, and inhospitable; and annexed to the relation is the following daily bill of fare for all the company.

‘ Our whole allowance was as followeth :

					l.	s.	d.
Six lb. of flesh,					0	0	10
Six lb. of rice,					0	0	4

B 3

Twelve

	k	s.	d.
Twelve lb. of bread, - - - - -	0	0	8
Two dishes of cheefe, - - - - -	0	0	4
One lb. and half of butter, - - - - -	0	0	4
Water to drink where we could find it, - - -	0	0	0

The whole sum, 0 2 6

' Besides fuel to dress our meat withal, at their discretion.'

Among other matters of entertainment in this volume, we meet with the following *estimate of a building to be erected for her majesty,*

' Being the whole south side of the Privy Garden double; the ground story eleven foot high; the second story nineteen, containing the gallery and the queen's apartment; and the chapel the height of both stories. The ground story to be fitted with deal wainscot into lodgings and offices for the treasury, secretaries, lord chamberlain, and others: the second story and galleries to be finished as the king's new lodgings, and the chapel decently adorned.

' For the queen's apartment, with the rooms under and in the roof, and the chapel, containing 84 squares and $\frac{1}{4}$, at 100 l. the square, - - £. 8425 0 0

' For the gallery and rooms under, containing 52 squares, at 75 l. the square, - - - 3900 0 0.

' For altering, raising, and adorning the vane-room, - - - 500 0 0.

' For alterations that may happen in piecing the old works to the new, and joining the banquetting-house, the council-chamber, the lord chamberlain's, and the old lodgings, - - - 1500 0 0.

Sum, 14325 0 0

' The old buildings to be pulled down, when the charge of carting away the useles rubbish is defrayed, may be valued at - - 1020 0 0

Which being deducted, remains 13305 0 0

May 15th, 1635.

CHR. WREN.

In our next Number we shall have occasion to review the more important parts of this collection, and to compare some parts of it with more modern publications.

[To be continued.]

II. Medical

II. *Medical Observations and Enquiries.* By a Society of Physicians in London. Vol. III. 8vo. Pr. 6 s. Johnston. [Concluded.]

THE seventeenth article contains an account of a hernia humoralis, which had been occasioned by precipitately stopping a gonorrhœa, and proved fatal from mortification. Upon opening the scrotum, a small quantity of matter was found diffused through its cellular substance. Each testicle, in its tunica vaginalis, appeared to be very considerably enlarged, as also the spermatic chord; but upon cutting through the tunica vaginalis, the testicles and epididimides were discovered to be perfectly sound. The whole bulk of the part (which was equal in size to a large sheep's bladder blown) was made up of the substance of the scrotum, and the amazing thickness of the tunica vaginalis. This case affords an instance, in opposition to the opinion generally received, that the hernia humoralis is a disease of the testicle itself.

Number eighteen is the history of a palsy brought on by a fall, which occasioned a tumor on, and compression of, the medulla spinalis.

The next article contains three cases of tumours formed by ruptured veins, sometimes mistaken for aneurysms.

In the twentieth number is recorded a case of three different growths of teeth, succeeding one another, in the upper jaw of a child.

The following article confirms the good effects of large doses of musk in a convulsive disease. Half a drachm of the musk was given every four hours.

The next number contains an account of some experiments made with the decoction of the root of the mezereon, in venereal nodes. Seventeen cases are produced of the successful exhibition of this medicine. The author, however, confesses that he has not found it of service in any other symptoms of the venereal disease.

The twenty-third article affords some observations concerning the various success of the cicuta in Ireland. The salutary and deleterious qualities ascribed to this extolled and depreciated drug, have so much obscured its real character, that, after experiments being made of it for seven years, in every country in Europe, both in hospitals and private practice, it is still problematical, whether this plant deserves to be regarded as the most sovereign remedy hitherto discovered for cancerous disorders, or expunged from the materia medica. But it appears from the most candid testimony, that the virtues of this medicine have been the subject both of too much eulogy and contempt. Dr. Rutty, of Dublin, the author of these obser-

variations, says, 'that it cannot be accused of any ill effects, except that, in a few cases, it affected the nervous system, and sometimes palled the appetite, and in many it produced no sensible change; but, in many others, it retarded the progress both of occult and ulcerated cancers, lessened the tumors, alleviated the pain, mended the discharge, changing it from a thin, ichorous, and foetid condition, to one more like a laudable pus, and disposed the part to heal.

'This is the genuine result of numerous observations, without exaggeration: but, upon diligent enquiry, I cannot learn that one instance hath yet occurred of a real ulcerated cancer radically cured by it, but that relapses have attended.'

In the next number are three cases of the mischiefs occasioned by the sudden stopping of salivations, together with their cure, by Dr. Silvester.

The first case is that of a Dutch officer, who had a fever, with an inflammation in his eyes, and complained much of a violent pain in his hands, wrists, and feet, but with very little swelling, and no discolouring of the parts, and which he had been informed was the gout. By proper applications, the fever and inflammation in the eyes were soon cured, but the pains continued equally strong and immovable; till the doctor, asking him one day whether, beside the medicines he ordered him, he was taking any mercury, for his breath seemed to smell as if he did, he declared he had taken nothing of that kind for near four months past; but that he had had some shankers and a gonorrhoea four or five months before, for which indeed he had been taking some mercurial pills, which, contrary to the intention of his surgeon, had thrown him into a gentle salivation, but that the spitting had been suddenly stopped by excessive cold weather he had been exposed to; and that his feet and hands were then so benumbed with cold, that he thought he should never recover the use of them; but that, as they grew warmer, the numbness went off, and was succeeded by an excruciating pain, which had never left him since that time. Upon this the doctor ordered him some pills with guaiacum, &c. to be taken morning and evening, with one grain of calomel in each dose, and to be washed down with a draught of warm decoction of the woods. This he continued for fourteen days, when after having taken only seven grains of calomel, he fell into a very plentiful salivation; upon which the pains remitted, and the swelling of his limbs subsided, so that in a few days he was perfectly cured, and the salivation was ended in a very little more than a fortnight.

The second case is of a man who complained of an intolerable head-ach. Upon enquiring into his constitution and method
of

of life, it was found that he had always enjoyed a very good state of health, till, being salivated about a year and a half before for the venereal disorder, he had never been perfectly well from that time, having continually some pains in different parts of his body, besides a constant fixed one in his head. A course of mercurial pills was immediately prescribed him; and as soon as the salivation was raised, he grew easier, and was perfectly cured in a fortnight.

The third is a very extraordinary case of a girl who had been taken into the London hospital for a drowsiness, and numbness in her legs and feet. She had likewise a swelling of the glands about the throat, with which she had been seized upon catching a great cold. She was cured in a little time of the numbness and drowsiness; but as the glands continued swollen, was ordered to take a few mercurial pills, and likewise some purgatives, at proper intervals, in order to prevent a salivation; but neglecting to take the purgatives, and being otherwise deficient in a proper care of herself, in about a week's time she was thrown into a gentle salivation. Upon this her friends confined her to bed; but, being one day extremely thirsty, she got up in her shift, while in a profuse sweat, in order to look for something cold to drink, when, finding nothing but some red-wine, she took a hearty draught of it; which was no sooner down, than she found it lay very cold on her stomach, and immediately felt a pain an inch to the right of the scrobiculus cordis; and from that instant her salivation ceased. However, she felt no bad effect from it till near a week after, when she began to spit up her victuals by a little at a time, which in four days changed to a gentle vomiting, and kept increasing to such a degree, that in a few days more she could absolutely keep nothing upon her stomach, throwing up immediately whatever she took. Various were the methods which were unsuccessfully attempted for the cure of this disorder, from the 12th of December to the 4th of March following; during the most of which time, the patient was kept alive by glysters, till it was determined to send her out of the hospital; but first to desire her to relate again, with the greatest care, every circumstance preceding her vomiting, since what might perhaps appear trifling to her might possibly be of the greatest consequence; giving her to understand at the same time, that unless she could recollect something more than what she had already declared, or could throw in some new lights upon her case, it would be in vain to flatter herself with any hope of amendment. She then told the whole circumstance concerning the salivation, and the manner in which it was stopped, as before related.

‘ Being

‘ Being now possessed of the true cause of her vomiting, it was determined to restore her if possible to that state, from which she had been so suddenly removed, as it was evident that the mercury which had begun a salivation, had not been evacuated in any manner, but was still lodged in the body; and for this reason it was thought proper, as the only means left to lay hold of it, to rub in some more, in hopes that it might put that in motion which was in all appearance the true cause of all this disorder. Accordingly, a drachm of the ung. cœruleum fortius was ordered to be rubbed in upon her legs and thighs twice a day, for three days; on the fourth day a gentle salivation began, which had no sooner made its appearance, than she felt the pain or bar across the stomach abate, and immediately a kind of ease and relaxation followed, upon which she desired a little barley-water to drink, which to her great and unspeakable satisfaction did not come up; not long after she was tempted, more from curiosity than thirst, to take a hearty draught of it; this likewise staid, and gave her not the least uneasiness. Finding herself thus relieved, she called for some broth, and had some bread put into it; this she relished extremely, and, what is surprizing, though she had continued for five months without swallowing any thing that could be supposed to reach her stomach, yet these things she now took did not cause the least weight or uneasiness when they got down; on the contrary, she continued to eat and drink as the other people in the ward, upon which she recovered her spirits and strength every day more and more; she began to have regular stools, and made water as when in health.

‘ The salivation was continued a little more than a fortnight, and made to lessen by insensible degrees: after it ceased she felt no uneasiness or inconvenience in any respect, and, being perfectly cured of all her complaints, was at length discharged out of the hospital, on the 1st of April, 1755.’

There might remain a doubt, that all these different pains, or complaints, were entirely occasioned by some venereal infection lodged in these parts; but to leave no room for a suspicion of that nature, the doctor informs us, that the last-mentioned patient was a person of an unblemished character, extremely beloved by her family, and respected by all her neighbours and acquaintance; and he is convinced that, in the two other cases, the venereal virus had long been dislodged, so that there was the least particle of it remaining. He adds,

However, if there should happen a case, in which, the salivation being suddenly stopped, fixed pains should succeed, before the venereal complaint was intirely removed, it would only

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be a still stronger inducement to make use of the above method.'

These three cases confirm the expediency of universally restoring an evacuation, whether natural or artificial, by the sudden and premature stopping of which, disorders have been occasioned.

The twenty-fifth article is an account of a palsy occasioned by a fall, attended with uncommon symptoms; by Dr. Maty.

Count de Lordat, a French officer of great rank and merit, travelling in April, 1761, in order to join his regiment, had the misfortune to be overturned from a pretty high and steep bank. His head pitched against the top of the coach, his neck was bent from left to right, his left shoulder, arm, and especially his hand, were considerably bruised. At first he felt a good deal of pain along the left side of his neck, but neither then, nor at any other time, had he any faintings, vomitings, or giddiness.

As the spot, where the accident happened, was at a considerable distance from any resting-place, the count was obliged to walk to the next town in a cold day, and, there finding very little inconvenience from his fall, and but indifferent accommodations and assistance, he pursued his journey, and it was not till the sixth day that he was let blood, on account of the pain in his shoulder and the contusion of his hand, which were then the only symptoms he complained of, and of which he soon found himself relieved.

The campaign, which began soon after, was a very trying one. The count went through all the fatigues of it, and was often obliged to lie in the open air. Towards the beginning of the winter, he began to find a small impediment in uttering some words, and his left arm appeared weaker. His surgeon advised the use of fomentations upon the parts affected, together with mineral waters, warm baths, and a milk diet. But, as the symptoms were yet but slight, and rather imputed to the fatigues, which he had since undergone, than to the fall, the count did not keep to rules, and, though he had promised to go to Aix-la-Chapelle, he was prevented by business the whole winter, till his duty in the spring called him again to the field. Having suffered still more this year than the former from the severities of the campaign, he found the difficulty in speaking and in moving his left arm considerably increased. His complaints came on so fast, that the general, upon the representation of the count's surgeon, ordered him to go to Bourbonne, a place in Champagne, famous for its thermal waters. He bathed, was pumped, and drank the waters; his speech for some days became freer, but, upon his return to Paris, so far

was

was he from being cured, that the wasting and palsy of the left side increased more and more. Many remedies were then proposed, but none or very few tried, and in the beginning of the next spring he went to Balaruc. The very active sulphureous waters of that place, far from being serviceable in restoring the power of moving to the parts which had lost it, brought on involuntary convulsive motions all over the body. The left arm withered more and more, the count could hardly utter a few words, a spitting began, and, on his return to Paris in December 1763, he consulted several physicians. Various means were employed to relieve him, but all to little purpose. Frictions and sinapisms were successively tried, and an issue, made by a caustic, was kept open for some time, without any effect. Milk diet and warm baths succeeded no better; and, being sent the next summer to bathe in the sea, the patient came back in September rather worse than he was before.

‘ It was soon after this (*viz.* in October, 1764) that, happening to be at Paris, I was desired to see the count. Three years and a half were now elapsed since his fall, and the unsuccessful trial of every remedy which could be thought of, left very little room to hope, that any thing could be serviceable to him.

‘ A more melancholy object I never beheld. The patient, naturally a handsome, middle-sized, sanguine man, of a chearful disposition and an active mind, appeared much emaciated, stooping, and dejected. He still walked alone with a cane from one room to another, but with great difficulty, and in a tottering manner; his left hand and arm were much reduced, and could hardly perform any motion; the right was somewhat benumbed, and the count could scarcely lift it up to his head; his saliva was continually trickling out of his mouth, and he had neither the power of retaining it, nor of spitting it out freely. What words he still could utter were monosyllables, and these came out, after much struggle, in a violent expiration, and with such a low voice and indistinct articulation, as hardly to be understood but by those who were constantly with him. He fetched his breath rather hard; his pulse was low, but neither accelerated nor intermitting. He took very little nourishment, could chew and swallow no solids, and even found great pain in getting down liquids. Milk was almost his only food. His body was rather loose, his urine natural, his sleep good, his senses and the powers of his mind were unimpaired; he was attentive to, and sensible of, every thing which was said in conversation, and shewed himself very desirous of joining in it, but was continually checked by the impediment in his speech, and the difficulty which his hearers were put to. Happily for him, he was able

able to read, and as capable as ever of writing, as he shewed me by putting into my hands an account of his present situation drawn up by himself: and I am informed, that he spent his time, to the very last, in writing upon some of the most abstruse subjects.

As no local alteration or tumor, either in the neck or any where else, was ever observed, and the symptoms came on gradually, the family were divided as to the cause of the disorder; most of them ascribing it to some hurt in the head itself, occasioned by the fall, and others to some hereditary or accidental defect. The physician, Dr. Bellet, a very sensible and experienced practitioner of Paris, and one of the king of France's physicians, and the surgeon, both joined with me in thinking, that the seat of the disorder lay within some of the upper cervical vertebræ, and that the cause might be an induration or thickening of the membranes of the medulla spinalis, occasioned by some straining of them in the fall, by the sudden bending of the neck. It was not difficult to prognosticate, that the case was altogether out of the reach of any assistance from art, that death was unavoidable, and, what was worse, that it would come on gradually and slowly. As all active, and what are called nervous, medicines had been found very disagreeable to his stomach; that fomentations, whether emollient or acrid, blisters, caustics, &c. had been used in vain, I could think of nothing that could be tried with any appearance of success, except gentle mercurial frictions upon the part which I supposed to have been principally affected. They were tried after I came away, but no good effect was observed sufficient to warrant their continuance; and the constant spitting was supposed to be an obstacle to the use of them. Perhaps, in time, medicine, growing bolder than it now is, will, in these desperate cases, venture upon a perforation of the bony theca of the spinal marrow, and imitate the operation of the trepan, either to discharge fluids, or to remove compressing bodies, to bring thickened membranes to suppuration, or to exfoliate carious bones. I must, however, ingenuously confess, that the prospect seems as yet very far from being flattering. The spinal channel appears to be altogether inaccessible, on its fore part, in its whole extent; the quantity of flesh, under which the roots of the spinal processes of all the vertebræ are buried; the difficulty of cutting them out, either with a chissel or a saw; the danger of bruising the medullary substance itself in such an operation; and, I may add, in many cases, the great uncertainty of the precise part, where alone the opening could be useful; are very discouraging. If it be said that, in many cases of palsy in the lower extremities, the affected part of the spine is pointed out, by an evident
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starting

starting or swelling of the spinal processes somewhere in the back or loins, I must observe, that this symptom does not commonly shew itself till the bodies of the vertebræ, grown carious, are crushed under the weight which they sustain; a circumstance which renders the case almost intractable.

These difficulties are indeed such as to leave little hope, and I must submit it to the masters of our own, and of the chirological, art, whether they be not absolutely unfurmountable. Yet, when I consider how much both have been assisted and extended by improvements in natural philosophy, manual dexterity, repeated observations, and, above all, by the unknown and unexhausted resources of nature, I cannot help expressing my zealous wishes, that what I now only throw out as a mere hint, may, some time or other, lead to useful experiments upon the dead, and prudent trials upon the living. And where might some degree of boldness be more excusable, or any step towards affording the least chance of relief, perhaps only of hope, be deemed more glorious than in cases where humanity is so deeply concerned, since the worst that could happen seems hardly to equal the horror of a gradual decay of the natural, animal, and vital functions, unavoidably, though always too late, relieved solely by death.

The next article is the case of a lady labouring under a diabetes, attended with uncommon irregularities of the pulse, and palpitations of the heart. She was cured chiefly by the use of Bristol waters, nervous medicines, and alum whey.

Number twenty-seven gives an account of the effects of castor and the Peruvian bark, in the whooping cough, by Dr. Morris.

The doctor informs us, that, on considering the virtues of the medicines which have been successfully administered in the whooping cough, he found that all of them were of the stomachic and deobstruent kind; and reflecting on the great analogy between the whooping cough in children and intermitting fevers in adults, and finally, being assured from the sudden and perfect apurexia, that the cough was partly spasmodic, it occurred to him that castor and the Peruvian bark deserved a trial in it, and even promised success. Accordingly he gave to his own children, who were six, seven, and eight years of age, eight grains of castor, and fifteen grains of the Peruvian bark powdered, with three spoonfuls of simple alexiterial water every four hours. In about four days, the whooping and retching were considerably abated; and, in a few days more, entirely subdued, in the two youngest: the eldest did not get rid of the whooping perfectly for near a fortnight, but the intervals were vastly longer, the whooping became trifling, and the retchings ceased.

ceased in less than a week. He found the same method of cure successful in other patients.

Next follows an essay on the advantages of very early inoculation: by Dr. Maty.

The principles on which the proposal in this ingenious essay is founded, relate not only to the benefit of which the execution of it would be productive to individuals, but likewise to the public in general. For, however salutary the present practice of inoculation must be regarded, in respect of those who become the subjects of it, it is doubted whether, upon the whole, it is not detrimental to the community, by the propagation and increase of the natural small-pox. In order to remove this objection, which is to be effected, on the one hand, by rendering the method of inoculation so familiar, as to introduce it among all ranks of people; and, on the other, by making the infection to be apprehended from it, of as little consequence as possible to the bulk of the inhabitants; the author is of opinion, that very little else would be required than to induce common people, by arguments, and, if necessary, by other encouragements, to inoculate their children as soon as possible after their birth. In vindication of such practice, he endeavours to prove, by a variety of arguments, that no subjects are better disposed for inoculation than new-born children. The mildness of their fluids, the absence of any idea of fear, their propensity to sleep, and the perverseness of their emunctories, are enumerated as circumstances in favour of this opinion.

The doctor acknowledges it has been objected against so early inoculation, that the *vis vitæ* in a child seemed too languid to throw out sufficiently the variolous matter; that the skin is proportionably thicker, and perspiration less abundant. But these reasons, as well as others made use of, he thinks are too precarious, or too weak, to supersede the advantages of the method recommended. 'It is very far from being certain, that the skin is more tough, or perspiration less easy in infants; or, if they were, is it clear, that any great inconvenience would arise from either? Lastly, that their strength is proportionably so small, does not appear from the great operations carried on at the first period; and it matters not that the heart and arteries act with less force, if, on the one hand, the circle, which the fluids have to move in, is smaller, and, on the other, the weakness of the pulsations is supplied by their frequency.'

In refutation of the argument, that the proportion of subjects who died in inoculation, under five years of age, appears by the lists of Drs. Jurin and Scheuchtzer, to have been greater than that of the mortality, at any other period (the proportion of the first being 9 out of 273, or 1 out of 30, and that of the latter,

latter, but 1 in 50) it is answered, that none of these nine were inoculated in the first half year after their birth; and, in the next place, as more children under five years die of different disorders than at any other age, which is evident from all the bills of mortality, it is more than probable that several, perhaps most of these nine, would have died though they had not been inoculated. In fact, two of them had watery heads; the mother of the third was ill of an intermittent fever, which the child caught with the milk, and died of; the death of the fourth was the effect of an hectic fever, which he laboured under before the operation; and the fifth had taken the infection in the natural way from his sister, which brought on the eruption four days after inoculation. By taking off these five, the proportion would be reduced to 1 in 67, which is much less than what was then observed in older subjects.

The doctor adds, that, in point of convenience, it would be no inconsiderable saving to poor families, to have this operation performed at the same time that the state of the mother obliged her to keep a nurse, who, without any great additional trouble or expence, might take care of the child.

After all the arguments in favour of so early an inoculation, that can be drawn both from the physical advantages and convenience attending it, maternal tenderness, in all probability, will not easily be induced to a compliance with it. Of the gradual declension, however, of this prejudice, the author entertains little doubt, and supports his opinion by a strain of such persuasive reasoning, as, if it cannot entirely convince us of the favourable disposition of female heroism, must at least of his own ingenuity. But it is not to be expected, that a spirit for so early inoculation will be universally diffused, till the success of the practice shall be confirmed by experience, as well as by arguments *à priori*.

Great allowances, indeed, are to be made for the weaknesses of humanity; and no mother should be constrained to give up her feelings, especially at a time when any great emotion may be hurtful to her welfare. Perhaps the nine days, in which women in child-bed are thought to be in the greatest danger, might be allowed to examine the condition of the child, to wait for the termination of the milk fever in the mother, and to administer some small and occasional helps to both. After that time, is it not to be hoped that those scruples, which might remain in the mind of the mother, would not strike her with the same force, and that the consciousness of doing her duty, would inspire her with that degree of confidence and firmness, which so often distinguishes that sex? How many ladies consent to have their children torn from their bosom by nurses,

nurses, or brought up by hand, notwithstanding the many disadvantages of both methods? Why should not reason have the same power with unnatural fashions, and, at best, doubtful experiments? If a child is to be inoculated, at any time, will it be of any consequence to his parents, to run the hazard of losing him at one month or at five years; or rather, is it not obvious, that the blow would be infinitely more severe, and more sensibly felt, at the second period than at the first? The new-born babe can, by no means, be thought of equal value with what he is become after five years toil, to preserve his life from the numerous disorders which threaten it, and which have destroyed half the infants born at the same time. Nothing but mere instinct, and fond, though often vain, expectation, can endear the former; whereas the latter has already, in some measure, repaid the care of his parents, by his reciprocal fondness, and the first dawns of understanding, or trials of industry. Several circumstances may, in rich families, make the loss of an heir, in the first weeks, much less considerable, because more easily repaired, than after five years; and in those of the poorer, or even middling sort, the expence bestowed upon a child to that time of life, must make a considerable difference, if he is, after all, to be snatched away. Let me appeal to common feeling and common sense, and from the consideration of individuals, suffer me to pass on to that of society, which I hope will remove all doubts about the advantages of early inoculation.

“ If all children could be kept from catching the small-pox, till the time appointed for conveying the artificial infection, it might be thought not very material to the state, at what age the trial was made. But as that is impossible, especially in large cities, it must be evident, that the profit accruing to the community from the operation not being delayed, is proportional to the inequality of the risks, between the natural and inoculated small-pox. Therefore it only remains to be determined, how many more children under five years of age would be carried off by the disease within that time, if left to take their chance, than would perish by inoculation, if they all underwent the operation in the first month.

“ This would be an easy task, did not the London bills of mortality, in the most absurd manner, separate the ages of those who die annually, from the diseases by which they are carried off. As the parish clerks receive the account of both at the same time, from the searchers, one can hardly conceive the reasons for keeping them asunder; and it is much to be wished that the legislature should interfere in an affair of the utmost

consequence, for the solving of this and many other political problems.

‘ Yet from these very bills, imperfect as they are, it is not impossible to calculate, to a sufficient degree of exactness, the number of those who die yearly of the small-pox. I found, upon comparing the bills of mortality for thirty years, that about one-half of the children are carried off under five years; which, upon the supposition of one in fourteen being destroyed, at one time or another, by the small-pox, and of sixteen thousand children being born in London every year, shews, that five hundred and seventy-two, at least, fall victims to it before that age. Now, if all these sixteen thousand children were inoculated, within the month, seventy-two at most might not survive the operation; five hundred lives would therefore annually be saved, and in twenty years this metropolis alone would be richer by ten thousand young people, for ever secure from the danger of receiving or communicating this infectious distemper.’

Number twenty-nine contains an account of the benefit of freely admitting cold air in a case of the confluent small-pox. The salutary effects of this practice are now so universally acknowledged, that they require no farther confirmation.

Article thirty is a letter from Dr. J. Fothergill, relative to the cure of the chin-cough; in which he recommends the following powder:

R Pulv. e chel. cancr. ʒ.β.
Tartar. emetic. gr. ij.
Accuratè miscantur.

One grain, one grain and a half, or two grains, of this composition, is to be added to five or six of any testaceous powder, and given in a small spoonful of milk and water, in the forenoon between breakfast and dinner, to a child of a year old: if this quantity does not prove sufficient to excite vomiting, it is to be increased the next day to such a dose as will produce that effect, and to be repeated daily about the same hour. And at night, when the fever is vehement, half the former dose of antimonial powder is advised to be given, with a few grains of nitre, and the pulv. contrayerv. c. which generally procures an agreeable diaphoresis, and takes off some part of that moisture, which might otherwise increase the irritation and oppression of the lungs.

Antimonial medicines are now justly celebrated in most of the diseases of children; but though the powder above recommended must be of great advantage in the chin-cough; by vomiting, or promoting a diaphoresis, we are of opinion, that it ought

ought not to supersede the use of medicines which are calculated to answer the other indications of cure.

In the next number is an account of the effects of opium and musk, in a case of the locked-jaw and opisthotonos.

The thirty-second article exhibits the efficacy of magnesia, in stopping severe vomitings, arising from acidity in the stomach.

Article thirty-three is an account of an extra-uterine foetus.

The succeeding number contains three cases of the bite of a mad dog. The unfortunate persons mentioned in this article, were seized with the symptoms commonly referred to the rabies canina, and all died of their disorder.

Number thirty-five contains an ingenious proposal for the operation of the paracentesis thoracis, for air in the chest; with some remarks on the emphysema, and on wounds of the lungs in general; by Mr. Hewson.

That air may be collected in the cavity of the thorax, is evident, not only from the emphysema which frequently follows upon an injury of that part, but likewise from the freedom of respiration immediately obtained by patients, on whom the operation of the paracentesis had been performed, with an intention of drawing off the water, or purulent matter, imagined to be the cause of the suffocation of which they complained. It must be acknowledged, however, that there is no small difficulty in determining, with certainty, the actual existence of this species of disorder, as the causes which obstruct respiration are various, and such a collection of air is not attended with the weight and fluctuation which distinguish the extravasation of other fluids. But there is great reason to apprehend the reality of this aerial obstacle to the dilatation of the lungs, when a difficulty of breathing quickly succeeds a violent concussion of the thorax, more especially if it should be accompanied with an emphysema of the cellular-membrane.

When the operation becomes necessary, the best place for performing it, if the disease is on the right side, will be on the fore part of the chest, between the fifth and sixth ribs; for there the integuments are thin, and, in the case of air, no depending drain is required. But, if the disease is on the left side, it will be more advisable to make the opening between the seventh and eighth, or eighth and ninth ribs, that we may be sure of avoiding the pericardium. With regard to the size of the wound, it may be proper to observe, that, as large penetrating wounds of the chest are inconvenient on account of the air's entering by the aperture in such a quantity as to prevent the expansion of the lungs, a small wound will therefore be eligible, and especially as the fluid requires not a large vent for

its discharge. Lastly, as to the manner of performing the operation, I should think it more advisable to do it with a knife, by a cautious dissection, than by the more course and hazardous method, the thrusting in a trocar.

The next is a case of an almost universal emphysema, cured in the usual manner, by puncture.

The last article in this collection contains some observations on the use of hemlock, by Dr. Fothergill.

He confesses, that, though he cannot produce one instance of a cancer intirely cured by the cicuta, yet he can recollect several in which the pains have been mitigated for a time, the progress checked, and the discharge changed for the better in respect to colour, smell, and consistence. He has given it repeatedly in tumours apparently of a cancerous tendency: it has seldom succeeded to his wishes, in large ones especially; but in small incipient hardnesses in the breast, and other parts, he thinks it has been of use. But the trials he has made of this medicine, have not been confined to cancerous disorders only: in scrophulous distempers he thinks it has been much more beneficial than in the preceding, of which he cites several cases. He has likewise made use of it in various pulmonic disorders, though not always with the same success. But where there are symptoms of tubercles forming, a strumous habit, and a tendency to a phthisis from these causes, he believes it will often be serviceable. The following observations on the extract of the cicuta, and the effects of it, may not be unacceptable to our readers:

• Much of the extract, hitherto used, has not, I believe, been made with due attention to the season when the plant is in its greatest perfection. So soon as the plant appeared strong and succulent, it was commonly gathered for use. But I know from repeated experiments, that the extract, prepared from hemlock before the plant arrives at maturity, is much inferior to that which is made when the hemlock has acquired its full vigour, and is rather on the verge of decline: just when the flowers fade, the rudiments of the seeds become observable, and the habit of the plant inclines to yellow, seems the proper time to collect the hemlock. It has then had the full benefit of the summer heat, and the plants that grow in exposed places, will generally be found more virescent than those that grow in the shade.

• In respect to the manner of preparing this extract, it may be necessary to observe, that the less heat it undergoes the better. Therefore, if a considerable quantity of the dry powder of the plant, gathered at a proper season, is added, the less boiling

ing will be necessary, and the medicine will be the more efficacious.

‘ But let the extract be prepared in what manner soever it may, provided it is made from the genuine plant, at a proper season, and is not destroyed by boiling, the chief difference, observable in using it, is that a larger quantity of one kind is required to produce a certain effect, than of another.

‘ I have found that twenty grains of one sort of extract have been equal in point of efficacy to thirty, nay, near forty of another, yet both of them made from the genuine plant, and most probably prepared with equal fidelity.

‘ To prevent the inconveniencies arising from this uncertainty, it seems always expedient to begin with small doses, and proceed, step by step, till the extract produces certain effects, which seldom fail to arise from a full dose.

‘ These effects are different in different constitutions. But, for the most part, a giddiness affecting the head, and motions of the eyes, as if something pushed them outwards, are first felt: a slight sickness, and trembling agitation of the body; a laxative stool or two. One or all these symptoms are the marks of a full dose, let the quantity in weight be what it will. Here we must stop till none of these effects are felt; and, in three or four days, advance a few grains more. For the general experience of all who have used this medicine to any good purpose, with whom I have any acquaintance, agree that the cicuta seldom procures any benefit, though given for a long time, unless in as large a dose as the patient can bear, without suffering any of the inconveniencies above mentioned.

‘ Patients commonly bear a greater quantity of the extract at night, than at noon; and at noon, than in the morning. The method I commonly follow is to order $\mathfrak{z}\mathfrak{j}$. to be divided into thirty pills, not gilt. Adults begin with two in a morning, two at noon, and three or four at night, with directions to increase each dose, by the addition of a pill to each, as they can bear it.

‘ The extract of hemlock, given in this manner, is apparently anodyne: it promotes rest, and eases pain. It seldom creates thirst, or that kind of morning head-ach, which succeeds an opiate of any kind.

‘ It seldom occasions costiveness, but, in most, it procures a laxative stool the day following.

‘ In some habits very small doses offend the stomach, excite spasmodic twitchings, heat and thirst. In such cases, I immediately forbid its use.

‘ From the certain quality it possesses of altering the property of a thin, corrosive, cancerous ichor, and changing it to a

22 Macpherfon's *Dissertations on the Origin of the Caledonians*.

milder fluid, I have been induced to try it in sanious ulcers, and gleet painful discharges from the vagina, and often with success. Also in fixed excruciating pains, probably arising from acrimony, not dissimilar to that of cancers.'

III. *Critical Dissertations on the Origin, Antiquities, Language, Government, Manners, and Religion, of the ancient Caledonians, their Posterity the Picts, and the British and Irish Scots. By John Macpherfon, D. D. 4to. Pr. 10s. 6d. Becket.*

THE author of this work was a clergyman in one of the remotest Scottish islands; and it was published by his son, who has obliged the world with a very judicious introductory preface. He informs us that his father being master of the Celtic in all its branches, he took pleasure in tracing other languages to that general source of all the antient and modern tongues of Europe.

As we have on many occasions been strenuous advocates for the antiquity and extent of the Celtic language, we cannot be supposed to condemn the motives of this learned gentleman's study; but we cannot help being of opinion, that men of great eminence in learning have commonly found the language which they chiefly cultivated, to be the true source of etymologies. It is easy to produce many instances of this partiality, both before and since the revival of letters; and it is at present by no means on the decline. It is, however, doing no more than justice to this author, when we observe, that the country where he resided, and, for what we know, was born, bids the fairest, of any other, to contain the remains of the genuine Celtic, because it is the least accessible to any provincial adulterations. Even the Welsh themselves, the descendents of the Belgic Gauls, cannot be supposed to retain the Celtic language in the same purity as is to be found among the posterity of the Caledonians.

The editor of this work acknowledges, that the origin of the Scots is peculiarly involved in darkness. 'It was (says he) the misfortune of North-Britain to have been almost totally destitute of letters, at a time when monkish learning, and those religious virtues which arose from ascetic austerities, greatly flourished in Ireland, and among the Saxons in England. This was the case in the seventh and eighth centuries, the æra in which the Hibernian systems of antiquity were formed. The sennachies and files of Ireland made then a property of the Scots of Britain; and, secure of not being contradicted by an illiterate, and I may say, an irreligious race of men, assumed to themselves the dignity of being the mother-nation. The partiality

Macpherson's *Dissertations on the Origin of the Caledonians*. 23
fidelity of Bede for his holy cotemporaries of Ireland is well known. The good man believed and retailed whatever fictions were dictated to him by the religious of a nation for whom he had the greatest regard for their orthodoxy.

'The almost continual wars and animosities which subsisted between the English and Scots for many ages, naturally gave birth to violent national prejudices on both sides. The learned of England could not divest themselves of that antipathy to their northern neighbours which had seized their whole nation. Though at variance with the Irish in every other point, they agreed with them wonderfully well in extenuating the national antiquities of the Scots. Some of those gentlemen had the cruelty to extirpate the brave nation of ancient Caledonians, lest the detested Scots of later times should derive any honour from the military reputation of a people who once possessed their country.'

Our editor observes, that some time before the total dereliction of Britain by the Romans, the Caledonians were distinguished into two capital nations, the Deucaledones and Vecturiones; by whom he means the Picts and Scots. 'From the joint testimony of all writers (says he) who examined the subject, the Picts of the earliest ages possessed only the east and north-east coast of Scotland. From their situation, with respect to the Scots of Jar-ghaël, their country was naturally called by the latter An Dua-chaëldoch, a word compounded of An Dua, or Tua, north, and Caëldoch, Caledonian country. Some of the south-west Highlanders of the counties of Perth and Argyle, distinguish to this day those of Ross, Sutherland, and Caithness, by the name of An Dua-ghaël, and their country by the appellation of An Dua-ghaëldoch. This appears so obviously the etymon of Deu-caledones, that nothing but a total ignorance of the Galic language could permit antiquaries to have overlooked it.'

This etymology is ingenious, and the truth of it, we think, self-evident. Mr. Macpherson acknowledges that the etymon of Vecturiones is not so obvious; but, after all, he finds it in the western end of the districts of Athol and Badenoch, upon the chain of mountains which runs from Lochlomond, near Dumbarton, to the frith of Taine, in the county of Ross, and which, by Adamnan, the abbot of Iona, is called Dorsum Albanæ (Drum Albin). About twenty miles of that ridge is, according to our editor, to this day called Drum Uachtur. Uachtur (he tells us) though now taken in a more confined sense, literally signifies "the upper country": and as we have no reason to doubt his veracity, the etymon of Vecturiones is at once discovered. 'Uachturich (continues he) is a word of

the same import with Highlanders; and if the harsh Celtic termination is softened into a Roman one, *Veductiones* differs only in a changeable vowel from *Uachtunich*.' Mr. Macpherson then proceeds to explode the ridiculous account given by the holy Jerome of the *Attacotti*, a British people, whom that father, in his youth, saw in Gaul feeding on human bodies. 'When (continues he) they found in the woods flocks of sheep or hogs, or herds of cattle, they used to cut off the buttocks of the herdsmen, and the breasts of the women, looking upon those parts of the body as the greatest dainties.' And yet O'Connor, the dissertator on the history of Ireland, has claimed a right in those horrid savages, in the name of his nation. It must be acknowledged by the most superstitious votary of pious antiquity, that this testimony of Jerome is liable to great suspicion, especially as by his own account, those barbarians were provided with flocks and herds; and it is pretty extraordinary that they should leave a buttock of beef for a buttock of human flesh, or a fine cow's udder for a woman's paps. In the course of our editor's dissertation, he proves how ignorant even the learned Stillingfleet was in British etymologies; for he says that *Attacotti* literally signifies, "the men of the woods;" and supports his assertion by a variety of Celtic learning, too extensive to be introduced here. But we now proceed to the body of this work.

It is divided into twenty-one dissertations. The first treats of the remote antiquities of nations in general, which the author proves, with great justice, to be equally fabulous and foolish through all countries, even those who had the best grounded pretensions to literature. Dr. Macpherson, from the mountainous appearance of Scotland, from the sterility of its rocks, forests, and deserts, which are far from being inviting to an enemy, thinks that it bids the fairest for inhabitants of great antiquity; and he exposes the common histories, or rather traditions, of the Scotch historians concerning the origin of their nation. He seems to believe that *Jar-ghaël*, where the Scots were seated, is that division of the western Highlands which is partly comprehended within the county of Argyle. It plainly signifies the western Caledonians, in contradistinction to the Picts, or Caledonians who possessed the east coast of Scotland; *Jar*, west, and *Gaël* or *Caël*, Celtes.

Towards the end of this dissertation, Dr. Macpherson, we think with great justice, explodes the common received notion, of the Scots having originally come from Ireland, though espoused by various authors.

The second dissertation contains general observations on the first migrations of Asiatic colonies into Europe, and an attempt to

to prove the Celts of Gaul to have been the progenitors of the first inhabitants of Britain. He inclines to think, that the Caledonians were reckoned Aborigines, and that the ancient Caledonia comprehended all that country to the north of the friths of Forth and Clyde. After canvassing and confuting the opinions of Buchanan, the bishop of St. Asaph, and Camden, concerning the etymon of the word Caledonia, he proceeds as follows :

‘ Kaled, in both the ancient British and Galic languages, signifies *hard*. In both these languages *in*, or *yn*, signifies a *country*. From the monosyllable *in* comes the diminutive *innis*, which in the Welsh and Galic is of the same import with the English word *island*. By joining *kaled* and *in* together, we have *Caledin*, a rough and mountainous country ; which is exactly the signification of *Alba*, the only name by which the Highlanders distinguish Scotland to this day. — This etymon of Caledonia is at least plausible : but I must confess that the derivation given by Mr. Macpherson, the translator of the poems of Ossian, is more simple and natural.

‘ The Highlanders, as he justly observes, call themselves *Caël*. That division of Scotland which they possess, they universally call *Caëldoch*, that is to say, the country of the *Caël*, or *Celtes*. The Romans, by a transposition of the letter *l*, in *Caël*, and changing the harsh *ch* of *doch*, into an harmonious termination, formed the name of *Caledonia*.’

We acknowledge ourselves to be not sufficiently skilled in the Celtic etymons, either to approve or disapprove of the above derivations ; though we are strongly inclined to believe them literally just ; nay, we think that they speak for themselves.

The third dissertation treats of the Picts ; and the author attempts to prove, that they were the posterity of the Caledonians. His observations upon the emperor Carausius cannot be read without great improvement in historical knowledge. He explodes the received opinion, of an army coming from Denmark, or the Cimbric Chersonesus, and taking possession of Scotland, in the third century ; but we wish, for the sake of precision, that Dr. Macpherson had paid more attention than he seems to have done to the labours of that great and candid antiquary Mr. Edward Lluyd, author of the *Archæologia Britannica*, who, we think, has thrown great lights on this subject. We have many reasons for entertaining this opinion, which are too tedious to be mentioned here. Tho’ our author has undoubtedly preserved both the Caledonians and Picts from extermination, yet he can by no means be reconciled to father Innes, who supplies the place of the forty Scotch kings, whom he cut off from

from the royal line of the Picts. 'Innes, says he, could not possibly believe that the antiquaries of Scotland were so blind as to be caught in a snare so very visible, or idle enough to be put off with a compliment so vain and illusory. That writer could not have imagined, without a manifest self-contradiction, that the very names of so many crowned heads, from Cath-Juan, the founder of the Pictish monarchy, to Drest, in whose time the Gospel was preached by St. Ninian to the Picts, could have been preserved without the knowledge of letters, preserved in the rhymes of bards, and the traditionary stories of sennachies,

'He could not have seriously entertained such an opinion, and at the same time see very good reasons for destroying so many Scottish and Irish kings promiscuously, and without any mercy, whose existence depended on a similar authority.

'But why were the Scottish kings destroyed, and the Pictish monarchs spared? Why, because the annalists, historians, sennachies, and antiquaries of Ireland, are universally agreed, that the Pictish monarchy is coeval with their own; and Irish writers cannot be suspected of dishonesty or ignorance in a matter of this kind. "They had no private motives of their own, to invent this story of the antiquity of the Pictish settlement and monarchy. They would not, without a necessity, put a foreign people upon a level with their own, in the two advantages upon which they chiefly valued themselves: and hence it follows, that the Irish writers must have had good information in this affair."

'It is amazing how Innes could have prevailed with himself to follow Irish guides through the impenetrable darkness of the Pictish antiquities. He himself has been at extraordinary pains to prove that these guides are, of all others, the blindest and most faithless: if so, how can they who adopt their doctrine hinder themselves from suspecting both their honesty and intelligence? There is no small difficulty in explaining the motives by which the inventors of historical fable, in the several ages and countries of the world, are led to frame and publish their fictions.'

We have, in our last Number*, given our opinion pretty freely concerning the high antiquities of Ireland, which are contemptible beyond expression. But had not Innes, Fordun himself for his guide, in his catalogue of Pictish kings? and is no regard due to the old register of St. Andrews, which was transcribed and published by Sir Robert Sibbald, and consulted by Maule, and other excellent Scotch antiquaries? That register

* See page 413.

of St. Andrews had been seen by Winton, who wrote before Fordun himself, and it was copied by Mr. James Gray, who was secretary to two bishops of St. Andrews, William Schevez and James duke of Ross, brother to king James IV. We mention these particulars without throwing any reflection upon the work before us, but for the information of our readers, who perhaps may not be displeased with being introduced to writers who are very little known to modern times. Our author says : ' The oldest domestic record that can pretend to throw any light on the history of Caledonia, is a small treatise published by Innes, in the Appendix to his Critical Essay. This treatise must have been written about two hundred years before Fordun's *Scotichronicon*. The author had his materials from Andrew, bishop of Caithness, who was cotemporary with king David the saint, and was a prelate of a very great reputation for sanctity, and historical knowledge. The treatise says, upon the bishop's authority, that the Picts reigned over all Albany, throughout a series of one thousand three hundred and sixty years, or at least one thousand and seventy. But the learned prelate told the author of this treatise, that Albany was of old divided into seven kingdoms, each of which had a sovereign of its own ; and that every one of these sovereigns had a petty king under him. The most antient of those sovereigns was called Ennegus, if the bishop deserves any credit.'

We have quoted this passage, that the reader may have an opportunity of comparing it with the record, and of forming a judgment, whether the bishop of Caithness, who, according to the chronicle of Mailros, died in 1185, was really the author of the absurdities charged upon him by Dr. Macpherson, or whether the information he gave to the other, who appears not to have been a Scotchman, is not confined to the geographical description of the first kingdom here mentioned. Upon the whole, Dr. Macpherson thinks that the Pictish monarchs who reigned over Caledonia before St. Ninian's time, are as fabulous as the forty Scottish kings struck off by father Innes.

The fifth dissertation is upon the Pictish language, which our author thinks to be the same with that of the Caledonians. But (says he) ' tho' I contend for the identity of the Pictish and Scottish tongues, I would be understood to mean no more than that these languages were reciprocally intelligible to the respective nations by whom they were spoken.' In this dissertation, Dr. Macpherson makes pretty free with the authority of the venerable Bede.

The sixth dissertation treats of the Scots, and is full of excellent learning, but admits of no extracts. Perhaps some warm Scotch antiquaries may not thank the doctor for saying that

that in the fifth, sixth, and seventh centuries, religion and learning flourished in Ireland to such a degree, that it was reputed to be the kingdom of arts and sciences, and 'that some of the most eminent teachers of North-Britain received their instruction at the Irish seminaries of literature and religion.' These are points which have been strongly disputed by the doctor's countrymen, particularly Dempster, Abercromby, and Mackenzie, who can by no means admit the antient Scots to have been Irish.

We shall pass over many particulars of the seventh dissertation, which proves the Irish antiquities to be peculiarly dark and fabulous. The eighth dissertation treats of the original inhabitants of Ireland, who, this author thinks, went from Caledonia; and gives the reason why the Irish and British Scots were called Gaëls, or Caëls. 'Men of letters will allow that the Germans, as well as the people of Gaul, were called Celtes by the Greeks. It is likewise true, that the power of the letter G was, in a vast number of words, much the same with that of K among the Greeks, and C among the Latins. These two observations being admitted, one may venture to say that *Gaeli*, in the language of the ancient Scots and Irish, is the same with the *Celtæ* of the Latins.'

In the ninth dissertation, we find the reasons why the genuine posterity of the ancient Caledonians were called Picts and Scots. In this dissertation the doctor destroys the common opinion, advanced by father Innes, and some other antiquaries of note, that 'the occasion and rise of the name of Scots afford a very probable conjecture, that the owners of it came, at first, either from Scandia, or Spain.' He then combats, with great strength of learning and reasoning, the received opinion, that the original Scots of North-Britain were a Scythian colony. The tenth dissertation proves that the Highlanders are strangers to the national name of Scots, that they call themselves Albanich to this day, and that the illiterate ones know no more of a Scot than they do of a Parthian or an Arabian. The eleventh dissertation treats of the genius, manners, and customs of the Caledonians, Picts, and Scots. In this chapter the author exhibits an amiable character of the honest old Scotch Highlanders, 'who (says he) were so far from denying any man the benefit of their roofs and fire-sides, as they express themselves, that many of them made a point of keeping their doors open by night as well as by day.' This dissertation is full of great merit, being equally entertaining and instructive; nor shall we enquire whether the compatriotism of the author had not some influence upon his pen.

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The twelfth dissertation contains a parallel between the manners and customs of the Caledonians and antient Germans, with general reflections on the subject; and the thirteenth describes the degrees and titles of honour among the Scots of the middle ages; the obsolete law terms in *Regiam Majestatem*, and the *Merchetæ Mulierum*. The doctor discusses all those points with great precision and accuracy. He even shews the similarity between the Tartar and Celtic languages; and is inclined to believe, that the laws of the *Regiam Majestatem* were framed in the time of David II. and not in the days of the first Scottish king of that name. We cannot help thinking, that what he says on this head is the most exceptionable part of his performance; but we must refer our reader to the reasons we have given in our Review of lord Littleton's History, for being of a different opinion. The fourteenth dissertation is employed upon the bards, and contains a history of the ancient Celtic poetry, which does that people great honour. The fifteenth dissertation treats of the Western Islands of Scotland.—Accounts given of them by the writers of Rome.—Of their ancient names, Ebudes, Hebrides, and Inche Gaul—subject to, and possessed very early by the Scots of Jar-ghaël.

The sixteenth dissertation elucidates the history of the Norwegian principality of the isles, commonly called the kingdom of Man. Great part of this dissertation is new to an English reader, and justly merits the perusal of our modern historians, who have judgment enough to distinguish between what is probable and what is fabulous. In the seventeenth dissertation we meet with an account of some monuments of antiquity in the Western Islands of Scotland, particularly of the druidical temples, cairnes, or heaps of stones, and tombs; but, above all, of the Norwegian towers, some of which are stupendous to this day. The eighteenth dissertation treats of the Scottish and Pictish dominions before they were united under one sovereign; and the nineteenth, of the religion of the ancient Caledonians. In the twentieth dissertation we have a view of the time in which Christianity was introduced into North-Britain; and the author is of opinion, that the first churches of Britain were planted by Oriental missionaries. The twenty-first and last dissertation treats of the conversion of the southern Picts by St. Ninian.—Of the mission of Palladius to the Scots.—Of St. Columba.

Having thus given the reader some idea of this equally learned, curious, and entertaining work, we cannot entirely acquit the author of that affection for system which may be called the disease of antiquaries. Though Dr. Macpherson is to be considered as one of the highest rank, yet we are afraid he has
been

been sometimes warped by local, and what we may call private, prepossessions, especially in his etymologies. We have had many opportunities of observing, that there is not a language in Europe from which a true antiquary may not derive a plausible etymology for the most uncommon word; and yet every one has a different meaning. The great erudition which Dr. Macpherson discovers in historical and critical learning, his extensive reading, and just reasoning, exempt him from the censures, too often, justly due to etymological antiquaries; not to mention that philological knowledge is daily gaining ground in the countries where he resided, and that he had the best opportunities of information. Upon the whole, there is a spirit of liberal enquiry and free discussion in this performance, which must always distinguish it from that of narrow dogmatical criticism, acquired by self-conceit, established and confirmed by habit.

IV. *The History of the Province of Massachusetts-Bay, from the Charter of King William and Queen Mary, in 1691, until the Year 1750. By Mr. Hutchinson, Lieutenant Governor of the Province. Vol. II. 8vo. Pr. 5s. Kearsey.*

WE have already reviewed the first volume of this work *, (though, as it is only a republication, it does not strictly fall under our plan) on account of its subject, which becomes every day more interesting to the British nation. The volume before us continues the history from the charter of king William and queen Mary, granted in 1691, to the year 1750. The author in his preface informs us, that though he was both in public and private an enemy to the stamp-acts; yet an unaccountable jealousy of the contrary being infused into the minds of the populace, they broke into his house, destroyed and scattered all his furniture, books, and papers; but that all the sober virtuous part of the province expressed the greatest detestation of that act of violence. Mr. Hutchinson acknowledges, with gratitude, that he was indemnified by the province for his loss, so far as it was reparable; and that, by the good offices of a reverend neighbour, he recovered the whole manuscript of the work before us, except eight or ten sheets; though some valuable materials, which he intended to publish in an appendix, were irretrievably lost.

The first chapter continues the history of the Massachusetts-Bay colony from 1691 until the arrival of governor Dudley in 1702. In a recapitulation of the rise and progress of the colony

* See Vol. XXI. P. 34.

it appears, that the original settlers (who were mostly, if not all of them, puritans) thought that their charter, granted by a prince of Charles the first's despotic principles, was a precarious dependence; and accordingly, in 1638, a formal demand was made of the surrender of their charter. The colonists, it seems, had the spirit to refuse this; and the civil wars breaking out, which terminated in favour of their friends, they became a darling colony with Pym, Hampden, and other leaders of the house of commons, and afterwards with Cromwell himself.

It appears, from Mr. Hutchinson's account, that from 1640 to 1660 the colony approached very near to an independent commonwealth. We are of opinion, that it was entirely so. Let us take Mr. Hutchinson's own words.

'From 1640 to 1660 they approached very near to an independent commonwealth; and, during this period, completed a system of laws and government, the plan of which they had before laid and began to execute. In this they departed from their charter; and instead of making the laws of England the ground work of their code, they preferred the laws of Moses; and, notwithstanding the charter knew no representative body, they established one; and, although it gave them no power to judge and determine capital offences, they gave this power to the judicatories they erected. This last provision became necessary, from their distance from the judicatories in England; but I know not how to excuse the persecution of all who could not conform to their religious establishment, when their charter granted toleration to all Christians, except papists.

'For the first 30 years, although the governor and assistants were annually chosen by the body of the people, yet they confined themselves to the principal gentlemen of family, estate, understanding, and integrity; but as one said, who lived at that time when king Charles commanded them to fill up their numbers in government, which they had neglected, the new persons empowered were *Dii minorum gentium*; and one of their divines told them in public, they were in danger of being undone by creeping statesmen.'

Every reader acquainted with the English history knows what a great sway the presbyterians had with Charles II. soon after his restoration, on account of their merit in that great event. But though, by the interest of the earl of Manchester, the lord Say, secretary Morris, and other presbyterians (whom Mr. Hutchinson improperly calls puritans) king Charles confirmed their charter, yet he required a toleration in religion, and an alteration in civil matters, neither of which were fully complied with. We even find that the spirit of independency

was so strong among those sturdy colonists, that when commissioners were sent over in 1665 to settle the limits of the colonies, and to make enquiry into their state in general, the Massachusetts denied their authority, and pronounced the commission a violation of their charter.

‘Notwithstanding the acts of parliament for regulating and restraining the plantation trade, a constant trade was carried on with foreign countries for contraband and enumerated commodities. This gave great offence. There was no custom-house. The governor was the naval officer, with whom or his deputy all vessels entered and cleared. The governor being annually elected by the people, was the more easily disposed to comply with popular opinions. It seems to have been a general opinion, that acts of parliament had no other force than what they derived from acts made by the general court to establish or confirm them. This could not consist with the charter. By this, they could make no laws repugnant to the laws of England. Had the corporation continued within the realm, as was intended, the company and every member must undoubtedly have been subject to the law of the land. Upon complaint made by Edward Randolph, who first came over in 1676, and by the repeated orders from the crown to conform to the acts of trade, they pass an act or law of the colony, declaring that those acts should be executed there. For several years, they were threatened with the loss of their charter. Randolph was unwearied in soliciting against them. By repeated addresses and agencies, they endeavoured to exculpate themselves, but to no purpose. In 1684, by a judgment or decree in chancery, their charter was declared forfeited, and their liberties were seized into the king’s hands; and, whatever opinion some had formed, that their subjection depended upon mutual compact between the crown and the colony, they were forced to submit to superior power, and to such form of government as king Charles the second and his successor king James thought fit to establish. Upon the first advice of the landing of the prince of Orange, they re-assumed their charter, and earnestly solicited a re-establishment of it, with some necessary additional powers: but the king could not be prevailed upon to consent to it. A new charter was obtained; from the arrival of which, this second part of their history is to be carried on.’

Without questioning the facts advanced in the above passage, we may venture to say, that the colonists concerned in them were little better than rebels, especially if the validity of an act of parliament was to depend upon the resolutions of their general courts. The question does not relate to the families of

Stuart, Nassau, or Brunswick, but to the sovereignty of England over her colonies. The practices of the Massachusetts and the proceedings of their courts, in establishing an independency on the crown of England, rather aggravates than justifies their conduct, if they were (as Mr. Hutchinson seems to allow) repugnant to those charters which we may call the authors of their being. By the new charter, it seems, liberty of conscience was granted to all, except papists. But, according to Mr. Hutchinson, the agent (who we suppose obtained the charter) apprehended, that the power given to the general court to make laws, was sufficient for supporting and encouraging such modes of worship, and such form of church-government, as should be most agreeable to the inhabitants in general. Upon the whole, we find that those meek, resigned confessors in the cause of true Christianity, and against the spirit of persecution, those heroes who braved terrors by land and by water to preserve their own liberty of conscience, refused that liberty to any one else, and established a platform of church (that is puritanical) discipline, which was disapproved of in England.

‘ If (says Mr. Hutchinson) the first commissions from the crown, to the governor of any colony, and the form of government prescribed by such commissions, are a precedent to be followed in all succeeding commissions, and a system of laws once approved by the crown cannot be repealed (all which is contended for by the inhabitants of the royal governments) the charter to the Massachusetts was not so great a boon as our forefathers generally imagined, the material difference in the constitutions, being in the second branch only, of the legislature; but it is certain, that, at the time of granting the charter, it was deemed a much greater security to the people for the enjoyment of the privileges granted by it, than they could have had merely from a royal temporary commission to a governor.’

Our author, in representing the melancholy state of the colony (when, in 1692, Sir William Phipps arrived at Boston with the new charter on the 14th of May) says, that the greatest misfortune was, an apprehension that the devil was let loose among them, that many had entered into a league with him, and others were afflicted, tormented, and the subjects of diabolical rage and fury. The minds of people in general were seized with gloom and horror. The greater part were credulous and believed all they heard, and expected by and bye their own turn; the few, who believed the whole to be an imposture or delusion, were afraid to discover their sentiments, lest some who pretended to be bewitched should accuse

them, and in such case there was no room to hope for favour.'

Mr. Hutchinson then proceeds to give an account of the famous scenes of witchcraft that were opened at Boston, the barbarous examinations, the cruel persecutions, and the inhuman murders which followed on that account; all which must have dishonoured an assembly of the most Laplandish Laplanders, addicted, as they are supposed to be, to witchcraft. The most reverend, venerable, personages in the province were brought to the stake or the gibbet, nor was infancy itself exempted from suffering; for among the confessing witches were Dorothy Falkener, a child of 10 years; Abigail Falkener, of 8; and Sarah Carrier, between 7 and 8. We hope our reader will excuse us from entering farther upon this horrid subject, so disgraceful to humanity. If he wants more particular information, he must have recourse to the work before us, where he will find ample satisfaction with regard to the spirit and principles of those merciful professors of the Christian religion.

As the remaining part of this volume contains a series of historical events, which are more interesting to our colonies than to the mother-country, we cannot find room for farther extracts. It is sufficient to say, that Mr. Hutchinson's style is clear and unaffected; that he seems to have been at great pains to obtain proper information as to facts; and that his impartiality is far greater than is to be found in almost any other author we have seen, who writes under colonial prepossessions.

V. *A New Introduction to the Study and Knowledge of the New Testament.* By E. Harwood. 8vo. Pr. 5 s. Becket.

THOUGH innumerable writers have attempted to demonstrate the authenticity of the Christian revelation, there is room for farther investigation. The subject is not exhausted. New enquiries produce new evidences; and time, which is the test of truth and the detector of falsehood, confirms its authority and proclaims its divinity.

The work before us contains a variety of arguments in favour of Christianity. Most of them indeed have been repeatedly urged by preceding writers; but this ingenious author has given them additional strength and lustre, by placing them in the clearest and the strongest light.

His intention, in the first chapter, is to evince the divine authority, credibility, and excellence of the New Testament. For this purpose he endeavours to shew, that there was such a person as Jesus Christ; that this is a fact better supported and
authen

authenticated, than that there lived such men as Cyrus, Alexander, and Julius Cæsar; that the evangelists have written a true history; that an illustrious person was universally expected about the time of our Saviour's appearance; that many ancient prophecies received their accomplishment in Christ; that the theology and morals of the New Testament are worthy of God; that its doctrines are presumptive arguments of its being a divine revelation; that its positive institutions are proofs of its truth; that its miracles are testimonies of its authority; that the accomplishment of our Lord's predictions, is a confirmation of the divinity of his mission; and that many historical facts evince the credibility of the evangelical history.

He observes, that the age in which Christianity made its appearance was learned and inquisitive; that the truth of the principal facts recorded in the New Testament is corroborated by the attestations of adversaries and heathens; that the doctrines of the Gospel are enforced by the most venerable authority; that the life of Christ and the characters of his apostles are great recommendations of the Christian religion; that the rapid progress of the Gospel, at its publication, is an argument of its divinity; that the number of eminent and learned men who embraced it, in the first ages, is a collateral evidence of its credibility; that the effects which this religion produced upon the minds and morals of mankind, is a public and signal testimony of its verity and excellence; and that the present state of the Jews, and the corruptions of Christianity in subsequent ages, in conformity to the predictions of the sacred writers, are permanent evidences of the truth of the Gospel.

In the second chapter, the author considers the state of the world at the time of our Saviour's appearance; and shews, that there never was a fitter season for the divine interposition to reform and reclaim mankind, to recover them from their polytheism, idolatry, and wickedness, and to give them a pure and perfect system of religion and morals.

The design of the third chapter is to prove, that in all essential points of doctrine and duty, the books of the New Testament have descended to us in their original integrity.

The fourth chapter contains a general account of the sacred authors of the New Testament, and the time in which their respective writings were published.

In the fifth, we have several ingenious observations on their diction, style, and composition; from which we shall extract the following remarks on the writings of St. John.

‘An unaffected simplicity marks this apostle's writings. All is plain truth, divested of every adventitious ornament. No pomp of words, no labour of composition; no smooth arrange-

ment of periods, are here studied. The gospel of Jesus, like the worship of God, is here exhibited in spirit and in truth, free from every external art and artifice to embellish and adorn it. Theasket is rude and inelegant, but the pearl it contains is of inestimable value. Negligently plain, and simple, and familiar, his language; but disclosing the grandest ideas, opening the most glorious prospects, and fraught with doctrines of the greatest sublimity. St. John's gospel is like Virgil's fame—it deigns to walk upon the earth, but fixes its head above the heavens. The Hebrew idiom is of more frequent occurrence in this apostle, than in any writer of the New Testament. When the Jews declare any thing in the strongest terms, they join to the direct affirmation an absolute negation of the contrary. With this mode of speaking, the writings of St. John abound. For example: *He that hath the Son hath life, but he that hath not the Son hath not life.* But though his diction is so familiar and unaffected, though his sentences, separately considered, are so easy and perspicuous, yet there are few writers, in whom we meet with more difficulty, upon many occasions, in tracing out the connection, in fixing and ascertaining the true meaning of many passages, and gaining a precise and determinate idea of a discourse, consisting of many detached members, unitedly and conjunctively considered. None of these difficulties occur in the historical narratives he writes: but in the public conferences of our Saviour with the Jews, recorded in the fifth, sixth, seventh, eighth, and tenth, chapters of his gospel—and in his private discourses to his disciples in some of the subsequent chapters, we are often at a loss in forming a clear and distinct view of the several parts collectively considered. It is not easy, oftentimes, for the mind of the most acute and intelligent reader to form the little broken parts and morsels, into which St. John's style is crumbled, into a compact, regular, and uniform body. Not to mention, that several parts of these discourses related by this evangelist, are metaphorical and figurative; and, consequently, in their nature not so obvious and perspicuous, as being wrapped in the veil of allegory. Not that the style of this sacred author is so intricate and perplexed, and his manner of expressing himself and communicating his ideas so embarrassed, and so unhappy, as to justify that censure the famous Engedin hath passed upon him as a writer. "If, says he, a concise, abrupt obscurity, inconsistent with itself, and made up of allegories, is to be called sublimity of speech, I own John to be sublime: for there is scarce one discourse of Christ, which is not altogether allegorical, and very hard to be understood."—Every page of his divine writings is impressed with hardly any other characters but

but those of the purest benevolence and love. His heart seems to be entirely occupied and possessed with the amiable spirit and genius of the gospel; and both in his gospel and in his epistles, he is continually inculcating upon his reader these most amiable qualities, as the highest perfection of human nature, and the distinguishing glory of the gospel—repeating, inculcating, and enforcing them in the most affectionate terms, by the most pathetic, persuasive, artless eloquence, in a plain, honest, affecting manner, that discovers to us the probity and sincerity of the author's heart—for such simplicity is the natural language of a good heart, which greatly moves and impresses us, and raises the strongest sensibilities and emotions. Negligent and artless as this writer is, there is no one in the New Testament who so powerfully makes his way into the reader's heart, so powerfully wins and insensibly steals upon our affections, and so powerfully subdues and melts the human soul into the love of God, of Jesus, and of goodness. As a proof of his unrivalled excellence in this respect, I need only refer my reader to the fourteenth, fifteenth, sixteenth, and seventeenth chapters of his Gospel, and the second and third of his First Epistle, which no good mind can read without being greatly affected. The distinguished goodness and tenderness of his heart shine in every page—his writings are the fair transcript of his own soul—as we read, we are sure the writer himself felt that goodness which thus embalms every line. I do not know what secret magic there is in the plain unadorned simplicity of his manner, that enchants and fascinates my heart every time I read him, and throws a stronger influence o'er my mind, than the most pure and elaborate diction of the most pure and elaborate author I ever read. Let any person, possessed of the least share of delicate and tender sensibilities, attend to the sensations and various passions that rend his heart by turns, while he reads over the account of the sickness and death of Lazarus—the disconsolate sorrow of his two sisters—the sympathetic condolence and tears of Jesus—his devout prayer at the grave—his exclamation, *Lazarus come forth!*—and that most astonishing event, the corpse throwing itself out of the sepulchre, bound hand and foot with grave cloaths—let any person, possessed of the least feeling and sensibility, attend to this affecting narrative, and I flatter myself, that I can then safely lodge the appeal with his own heart for the truth and justness of this remark, Simplicity, indeed, of itself charms.—It is the vest of truth and virtue—It is the fairest, loveliest robe of nature—and hath infinitely greater power to captivate and engage the soul, than all the gaudy ornaments and false artificial embellishments that ever were studied and lavished.'

Mr. Harwood speaks of St. Paul with extraordinary applause; and to justify his encomiums, has laid before his reader the speech which the apostle delivered before king Agrippa, and the arguments which he employs to excite the Corinthians to charity and benevolence. These extracts, it must be confessed, in our author's animated translation, shew St. Paul's abilities, as an orator and a writer, in a distinguished light.

The sixth chapter treats of the various sects and professions mentioned in the New Testament; the Sadducees, Pharisees, Scribes, Lawyers, Herodians, Samaritans, Stoics, Epicureans, and Nicolaitans.

In the seventh, the author endeavours to prove, that all the cases of possessions in the New Testament were either madness or epilepsy. In this opinion he follows Dr. Sykes, Dr. Mead, Dr. Lardner, and other judicious writers, who have more particularly discussed the subject.

In the eighth chapter he shews, that our Saviour's knowledge of the human heart is a proof of his divinity. He observes, that our Lord very judiciously took occasion from various *natural* objects, which in various places presented themselves, to inculcate *moral* instruction; and that he sometimes instructed his followers by symbolical actions. Under this head, he illustrates those passages in which we are told, that our Saviour placed a little child in the midst of his disciples, and at the paschal supper washed their feet.

Mr. Harwood supposes, with some of the most rational divines, that many passages from the Old Testament are cited by the evangelists and apostles, not as predictions, but as accommodations.

He remarks, that Jesus had a regard to historical propriety in the incidental circumstances of some of his parables; that the scene of the beautiful and instructive parable of the Good Samaritan is, with great propriety, placed in a road, which at that time was miserably infested with ruffians; and that our Saviour alluded to the case of Archelaus, who went to Rome, in the parable of a certain nobleman who went into a far country to receive for himself a kingdom, and to return. After his departure for Italy, as Le Clerc, and our author observe, the Jews dispatched ambassadors to Rome, to accuse him to the emperor. But, notwithstanding all their interest and their clamours, and contrary to their sanguine expectations, having *received* the kingdom, at his *return* he inflicted condign punishment on his adversaries, and took ample revenge on those *who would not have had him to reign over them*.

The heathens, as it is well known, employed spies to inspect the conduct of the primitive Christians. This circumstance,

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Mr. Harwood supposes, occasioned many importunate and pathetic admonitions from the apostles to their Christian brethren, *to abstain from all appearance of evil ; to walk honestly towards them who are without*, that is, out of the pale of the church ; and *to give no occasion to the adversary to speak reproachfully*. Hence, he says, St. Peter thus exhorts the Christians: *Be sober, be vigilant, for your adversary, the false accuser, goes about like a raging lion, in felicitous quest of any of you, whose reputation he might tare in pieces*. Hence, St. Paul directs the Christian women in the church of Corinth *not to preach or to prophesy, in that society, with their heads uncovered*, but to be veiled ; that they might afford no occasion to the heathen spies to censure their conduct, as indecent and indelicate. *For this cause ought the woman to have a veil on her head, because of the angels*, or, as it ought to have been translated, *because of the messengers or spies**, whom their Pagan adversaries sent to observe the Christians, and to detect and expose any faults and imprudences they might hap- pily discover.

In explaining the meaning of this phrase, *quench not the spirit*, our author very properly observes, that as the spiritual gifts and miraculous powers, which were conferred on the first Christians, were imparted under the symbol and appearance of *fire*, the sacred writers, not infrequently, speak of him under *that image*.

By *the prince of the power of the air*, St. Paul, he thinks, meant Jupiter, the supreme god of the heathens ; and the *Classics*, he observes, are replete with instances where this title is applied to him.

The last observation in this volume is, that particular circumstances, relative to place and people, ought to be accurately noticed in reading the various writers of the New Testament.—Upon this principle Mr. Harwood illustrates several passages in the apostolic epistles.

To this work is subjoined a chronological table of the sacred books of the New Testament, according to Dr. Lardner ; a table of St. Paul's apostolic journies ; a table, to shew that St. Mark probably copied St. Matthew ; and several others of great utility.

This work is intended as an introduction to the author's translation of the New Testament, which we shall consider in our next Review.

* *Ἀγγελος*, our author says, signifies *messenger*, Acts xii. 15 ; but Whitby has alledged some objections against this interpretation.

VI. *Paraclesis; or, Consolations deduced from Natural and Revealed Religion: in Two Dissertations. The First supposed to have been composed by Cicero; now rendered into English: the Last originally written by Thomas Blacklock, D. D. 8vo. Pr. 4s. in boards.* Cadell.

THE learned, ingenious, and worthy author of this performance was born at Anan in Scotland in 1721; and, before he was six months old, was totally deprived of his eyesight by the small-pox. When he was about twenty, after the death of his father, he was sent for to Edinburgh by Dr. Stevenson, who had the goodness to supply him with every thing necessary for his living and studying in that university. In a short time, he not only acquired a great knowledge in the Greek, Latin, and French languages, but also made a considerable progress in all the sciences.

For these anecdotes we are indebted to Mr. Spence, late professor of poetry in the university of Oxford; who in the year 1754 published an account of the life, character, and poems of Mr. Blacklock; and by that means introduced him into the republic of letters.

The author informs us, that his motive for undertaking this work was to support his own mind under the pressure of repeated disappointments, and severe misfortunes.

The critics, it is well known, have questioned the authenticity of the *Consolation*, which is published among the works of Cicero, and now translated by Dr. Blacklock. Antonius Riccobonus, in several dissertations and letters to Mercurialis and Sigonius, has attempted to prove, that the author is entirely unacquainted with Cicero, unskilled in ancient history; a novice in grammar, in several places contradictory to himself, and not possessed of common sense. J. Lipsius asserts, that the author has not even talents to constitute him the ape of Cicero; not a feature, not a manner the same; that in his plan and invention he has selected the most trite and common sentiments; and that in his phraseology the imitation is childish and despicable. Dr. Middleton, in his *Life of Cicero*, without hesitation, pronounces it a spurious composition; and many others have looked upon it in the same light. But Dr. Blacklock, in a Letter to a Friend, which is published in this volume, endeavours to refute the objections of Riccobonus and Lipsius, and establish its authenticity.

It is certain, that the fragments of Cicero's treatise, contained in Lactantius, are to be found verbatim in this piece; on which our author makes these remarks:

It is natural to imagine, that any original genius, in its attempts to execute the plan of another, would find itself miserably

serably fettered and circumscribed in its excursions. But if the original designer, besides drawing the outlines, had added some particular passages upon the different topics which were to constitute his piece, it should seem entirely impracticable for his successor and imitator to adapt these detached sentences, and interweave them with his work, so that its texture and colouring might appear uniform, without being ridiculously variegated, like a piece of wretched patch-work, such as Horace describes. But this, in my opinion, is far from being the case with the original Consolation; for concerning the original I would always be understood, when I make observations of this kind. The fragments already mentioned are so naturally inserted, so happily connected with what precedes and follows them, that the whole appears to result from the same uninterrupted current of invention, and to be regulated by the same taste and genius. In a great many passages of the Consolation, where the topics coincide with those treated by Cicero in his dialogue *De contemptu mortis*, the reasoning is precisely the same, and the expression almost identical. There are a number of sentences, besides the fragments preserved in Lactantius, whose structure is so much in the manner of Cicero, that no filial likeness can be more striking. Yet must it be allowed, that if the treatise on consolation be really Cicero's, it is less accurate, and less animated, than many of his other performances: even this, however, is not sufficient to subvert its legitimacy, because we are well informed how deeply he was afflicted by the loss of his Tullia.

This piece appeared at Venice, under the name of Cicero, in the year 1583, and at that time was generally accounted supposititious. By some it was ascribed to Carolus Vianellus; by others, in a more positive manner, to Sigonius.

Cicero, in the second book of Divination, says, *Clarissimorum hominum nostra civitatis gravissimos exitus in Consolatione colligimus*. §. 22. Now, as there are very few examples of this kind in the treatise we are considering, there is room, from this circumstance, to suspect, that it is not the genuine production of Cicero. But the learned and inquisitive reader, who has an inclination to see the subject discussed at large, may consult Miscell. Lipf. tom. vi. dissert. 130; or the tracts to which Fabricius refers in his Bibliotheca Latina.

Our translator, however, has done ample justice to the original. His version is executed with great fidelity, elegance, and spirit. This the learned reader will perceive by the following extract from the beginning of this treatise.

Though the wise forbid the application of remedies to the mind when hurt by recent misfortunes; and though, in human

man life, no event, however adverse, should appear surprising or unexpected; yet let me try (if by any means I can) to cure myself, and support my own mind, while tenderly sensible of a domestic calamity. For if, as often as they happen in the course of things, we naturally endeavour to console the misfortunes of others, why may we not apply the same lenitives to our own? And if we have sustained those evils with some degree of patience and dignity, which human efforts could neither avoid nor prevent; why should we not, if possible, by a proper application of our rational powers, render such afflictions more tolerable? particularly since men ought to exert themselves with greater vigour and assiduity in removing every anxiety and vexation, in proportion as a life of tranquillity is preferable to disturbance and care; at least, such a conduct must be more eligible, than for one depressed with torment, or involved in misery, to make human life (though sufficiently wretched of itself) still more miserable, by inconveniencies which do not necessarily attend it. Besides, what can be more excellent, what more useful, than, when the corporeal frame is found in a proper state, to endeavour that the mind may likewise preserve her native tranquillity and force? For if the mind be necessary to the body as director, such is the body to the mind as an instrument. But the mind when disturbed is far from being in a condition to govern, and the body when disordered is by no means qualified to obey her commands; the learned and wise therefore, who have formerly written against the immoderate indulgence of sorrow, may be justly admired, both for the prudence of their undertaking, and the humanity of its execution.

To this tract Dr. Blacklock has subjoined Sulpicius's letter to Cicero, after the death of his daughter, and Cicero's answer.

The author's intention in the second dissertation is to prove, that the consolations derived from natural theology are confirmed by revealed religion; and that the doctrines of Jesus Christ have opened other sources of comfort, which philosophy could never explore.

In pursuance of this design, he states some of the difficulties which occur in natural religion, concerning the nature and attributes of the Deity, the immortality of the soul, &c. He examines the evidences which recommend the Christian doctrine to our understanding; he considers the intricacies in which these dispensations are involved; and from thence, he says, it appears, that the mysteries * contained in the gospel

* Some divines, in reading the scriptures, will pretend to discover mysteries, where mysteries have no existence. Thus

Dr.

are at least equally intelligible, and less numerous, than those which arise from the theology of unassisted reason. He then proceeds to shew, that the consolations derived from natural religion are not only more clearly discovered and authenticated by revelation, but that others more glorious and sublime, which reason could never investigate, shine conspicuous in the evangelical dispensation.

From a series of observations on these topics, the author deduces the following inferences :

‘ Nothing more clearly discovers the impassible limits which are assigned to human understanding, than when it explores the being and perfections of God, or the wisdom and extent of his works. How partial and contracted are the views of truth and nature, of which our faculties are capacious in this immature and progressive state ! Our intellectual light may be clear enough to discover the existence and reality of such grand objects ; but it is too faint and ambiguous to contemplate their qualities and relations, or to discern their symmetry and proportion. Hence all the doubts and difficulties which perplex our investigations of the divine existence, character, and government. Some truths, in their very nature, are incomprehensible to reason, and must be conveyed to the mind by other channels of discovery than mere observation and inquiry. These considerations ought justly to mortify the pride and arrogance of false wisdom ; they ought to dispose the mind for reviewing its own attainments, with a modest, humble, and diffident eye. Cautious of fixing principles, jealous of external appearances, open to rational conviction, she ought to survey herself, and every thing around her, with views of acquisition and improvement.

‘ But are these the maxims ; is this the procedure of modern infidelity ? Are not her pupils dark in their conceptions, prejudiced in their inquiries, limited in their views, and precipitate in their conclusions ? These are the sole obstacles, whose malignant interposition can blind the soul, and render her insensible to the lustre of evangelical discoveries. Infected with

Dr. B.—, ‘ That the divine and human natures were to be united in the same person, appears from that enmity which God declares he will place between the seed of the woman, and the adherents of the serpent ; and from that solemn filiation, thus recited by the Psalmist as the fixed decree of God, “ Thou art my son, this day have I begotten thee ;” and from that other declaration, “ God, thy God, hath anointed thee.” —By such proofs as these we might deduce any absurdity from the sacred text.

a spiritual calenture, they behold nothing in its genuine colours; but are tempted, by false and illusive prospects, to pursue their own perdition. For since the existence and attributes of God, the great motives that influenced him in creating the world, the plan of his procedure with his rational creatures, the laws of his moral government, the degeneracy and alienation of human nature, the pardon of sin and restoration of man by Jesus Christ, the communion with God, and the salutary interpositions of his spirit upon earth, the intricacies of providence, the general judgment, the certainty of eternal retribution, and the complete re-establishment of order and happiness, are placed in a light so advantageous by the Christian dispensation; can we esteem those minds to be less than infatuated, who pertinaciously resist the united force of rational evidence?

‘It is acknowledged, that we cannot deduce from principles *a priori* the essential facts which are contained in the history of Christianity. But it is equally true, that these occurrences are conveyed to the human mind, and impressed on its faculties by the only medium through which they could pass, which is the testimony of competent, faithful, and disinterested witnesses. It is also certain, that the gospel contains inexplicable mysteries; but such as are neither inconsistent with reason, nor contradictory in themselves. Besides, the difficulties which occur from reason are more numerous and formidable than they.—Let us therefore, with humble hearts, and docile understandings, receive and imbibe that wisdom of God descending “from above, which is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

‘From our former researches it appears, that our attachment to happiness is co-existent with our being; nor can we divest ourselves of the one more than of the other. Since therefore the few enjoyments of our present state are unsatisfactory in their nature, and precarious in their duration; since all the efforts of reason to extend her prospect, or discover more substantial and permanent good, can yield us little more than favourable conjectures; is there any thing more agreeable in nature, or more consistent with reason, than to improve those lights which confirm and elevate our hopes? Whilst we remain susceptible of happiness and misery, whilst the first is only partially enjoyed, whilst her visits are so unfrequent, and their continuance so momentary, in vain would philosophy pretend to secure the heart from trouble by all the consolations which she can dictate. It is not in mere speculations, nor inactive theories, that human felicity must consist. Happiness

is a ſucceſſful and habitual exertion of mind in the purſuit or enjoyment of its proper good. What then is the proper good of the mind, but the contemplation and attainment of perfection? and where can perfection be found, but in that eternal and infinite Mind, which is its original ſource and ultimate conſummation? It is in communion with him alone that a conſcious and rational creature can be bleſſed. Without this, all its miſeries are real and eſſential bitterneſs, all its joys illuſive and chimerical. But if the Chriſtian religion, which alone bears the ſignatures of its divine original, be fictitious, then even the exiſtence of a powerful, wiſe, and gracious Superintendant in nature becomes a ſubject of diſmal hesitation. The attributes of his eſſence, the ſpirit and rules of his conduct, the ends of his government, and the laws intended for the regulation of its ſubjects, are covered with immoveable obſcurity. All this gloom is at once diſſipated by the celeſtial radiance of the goſpel; which ſhining at firſt with a mild and gentle luſtre, gradually diffuſes its ſplendor, till all the intellectual horizon flames with uncreated day.

To this diſſertation is annexed a Letter to a Friend, in which the author endeavours to ſhew, that there never was nor ever will be found a clear, refined, and rational ſyſtem of religion, invented and eſtabliſhed by mere human wiſdom.

Though we differ from this writer in ſome theological points, yet we muſt do him the juſtice to acknowledge, that we have read his performance with pleaſure. He writes in a clear, nervous, and manly ſtile, and frequently diſcovers a fine imagination, and uncommon depth of thought.

VII. *A Second Letter from Dr. Glaſſ to Dr. Baker, on certain Methods of treating the Small-Pox, during the Eruptive State.* 8vo. Pr. 1s. Johnſton.

IN the beginning of this Letter, the doctor enquires into the cauſe of the mildneſs of the ſymptoms, in the eruptive fever of the ſmall-pox, in the new method of inoculation, which, from the knowledge of ſome facts, he is induced to aſcribe, not to the uſe of any ſpecific medicine, or antidote, as affirmed by Mr. Sutton, but to the natural effects of the cool regimen, or ſudorific medicines, adminiſtered in that ſtage of the diſeaſe; maintaining, with Dr. Sydenham, *quo ſedatior eſt ſanguis, eo melius erumpent puſtulæ*; and that a calm undiſturbed motion of the blood is moſt favourable for producing an increased perſpiration, by which a great part of the variolous matter is diſcharged, which otherwiſe would have augmented the fever, and rendered the eruption more copious.

By

By this critical sweat, or plentiful perspiration, which has that peculiar smell which accompanies the small-pox, I have reason to believe, as it has been already hinted, that a considerable part of the variolous matter, or poison, when the eruption proves slight, is discharged and carried off: which, if it had been impetuously driven into the extremities of the vessels on the surface of the skin, and there stopt in its passage, would have produced a large crop of pustules. For, if the skin is extremely hot and dry, and, consequently, perspires but little, whilst the small-pox are coming out, in which state it generally is, when the fever is intense and violent, the pustules will be very numerous. And the gentleman, whose case you mention, having roasted and inflamed his skin on one side, by laying himself on a couch at the time of the eruption, before a great fire, had in consequence of this, a large number of small-pox on the side of his body exposed to the fire, though he had, on the other side, but exceeding few. But what most of all confirms me in my opinion, is an experiment which I had lately made on three patients, in order to discover Mr. Sutton's secret of bringing out the small-pox on any part of the body, and in circles, squares, triangles, or any other determinate figure he thinks fit. These three patients were inoculated in one arm only, and a piece of linen cloth, spread with the common sticking-plaster, about the size of a crown-piece, was applied to the other, when the eruptive fever first began, and not removed at all until the eruption was quite completed. During this stage of the disorder, the solution of emetic tartar, with vinegar, was given them every six or eight hours; and their skin was almost constantly moist, though they were not kept in bed by day. The consequence was, that in each of them the pustules were very thick on that part of the arm which was covered with the plaster, though there were but very few on all the rest of the body; so that these seemed to be out-numbered by those that were under the plasters, which rose and matured in the same manner and at the same time the others did. And, doubtless, the number of pustules which frequently appear round the incisions, and increase the inflammation and ulceration of the arms, with the complaints in the arm-pit, are, for the most part, occasioned by the plasters commonly applied to the wounded parts, though they are uncovered and wiped clean every day. Now, as the sticking-plasters, in the above experiments, were applied to different parts of the arm, in two of the patients above its bending, in the other near the wrist, what reason is there to imagine, they would not have produced a like cluster of pustules on any other part of the body to which they might have been applied? And, if they produced that effect by heating and inflaming

flaming the skin, or otherwise stopping up its pores, and thereby preventing the variolous poison from passing through them, and not by attracting the same from all parts of the body, may we not conclude, that, if the pores of the whole skin had been equally stopt up by a general cause, either natural or artificial, as those were in the particular parts which were covered with the sticking-plasters, there would, instead of twenty or thirty pustules, have been a very thick eruption all over the body ?

To these observations, he adds the history of a patient mentioned by Dr. Dimisdale (case 17), who, though confined to bed, and heated by an inflammatory fever, from the fourth day after the operation to the fourteenth, on which the eruption happened, yet being kept in a constant breathing sweat by the use of a powder, which contained one grain of emetic tartar, and one of calomel, he had only two pimples, besides those at the incisions. The doctor therefore concludes, that if a very free perspiration, or a gentle breathing sweat, comes on spontaneously, or is procured by drinking cold water, by the use of antimonial medicines, vapour-bathing, or any other means, a little before, or at the time of the eruption, the small-pox will be distinct and of a favourable sort.

He afterwards proceeds to refute the opinion of those who maintain, that the success of the present method of inoculation depends not a little on its efficacy in retarding the eruption : ' for (says he) an early eruption after the seizure is as certain a sign of a mild and favourable distemper, as an early commencement of the eruptive complaints after the operation.' But however successful in general, he acknowledges the cooling regimen has proved, he is of opinion, that it has certainly been carried too far ; and mentions the instance of the following patients, who, from being too much weakened by low diet and purging, seemed to be rendered not susceptible of the infection. — ' A surgeon, of very good credit and character, informed me, more than ten years ago, that he inoculated two lads who had been kept to a low cooling diet by their mother for some time, before they were committed to his care ; as the operation did not succeed, he repeated it about a fortnight after, but without effect. Suspecting, therefore, they might be too much reduced to be affected with the variolous poison, he sent them home to recover flesh and strength by their usual diet and exercise. This course being continued about five weeks, they were again prepared and inoculated, and both had a moderate fever and a considerable number of variolous pimples, which rose, kept out, and ripened kindly.'

He next invalidates the assertion of the new inoculators, that neither a variolous eruption, nor fever, is absolutely necessary to secure

secure the patient from any future attack of the disorder; a small swelling, hardness, and inflammation of the punctured part, with or without some slight complaints, being pronounced sufficient for that purpose: and in proof of the fallhood of such doctrine, he produces the case of the late lady Morrice, in Cornwall, and the famous one of the duchess of Boufflers, in France.

The doctor is of opinion, that the present practice of inoculation has been carried too far, in exposing all patients, without exception, to all weathers, in every stage of the distemper; and, in support of his argument, recapitulates several cases, which, as they have been formerly published, it is unnecessary to mention. The general inference he draws from these is, that by catching cold during the small pox, many dangerous symptoms may arise, the fever be exasperated, and the crisis, if not wholly restrained, may be long suspended, or rendered precarious and imperfect.

‘An imperfect crisis will also account for the languishing and consumptive diseases, which too often, if common report says true, follow the present very cooling process; especially in patients who, having taken cold in going through it, are affected with a cough; and who are not freed from the feverish heats, which begin after the eruptive fever is passed, by purging, not by the bark, milk, and country air, and are besides emaciated by low diet, mercurial medicines, and purging.’

He afterwards remarks, that ‘all the evils produced by the modern cooling method, seem to be owing to the empirical practice of carrying it to the same length in all cases, and, in most cases, to a much greater length than is necessary or proper.

‘For it is observed by those who have had the greatest share of business in the new way of inoculation, that the most seasonable months for it are May, June, July, and August. From hence, therefore, it necessarily follows, that the air in the summer months is in most, if not in all, cases, cool enough to answer the purposes expected from it, in moderating and allaying the heat of the blood in the eruptive fever. And experience has taught all inoculators who have practised the old method, and all physicians who have observed what occurs in the natural distemper, that, when the eruptive fever and complaints are slight, or moderate, with a moist skin, a mild and distinct sort of small-pox most certainly follows, even though the patient is confined to his bed, from the beginning of the fever to the completion of the eruption. It can therefore be owing to nothing else, but unskilfulness, quackery, or somewhat much worse, that those patients, who have only a slight fever and very moderate

derate complaints, or who can be sufficiently cooled by drinking cold water, and moving about in an airy room in the winter season; when the air is many degrees colder within doors, than it is without in summer, are obliged to keep abroad in the open air, be it ever so cold; and this not only in fair weather, but also when it blows, rains, or snows: by which treatment, such persons as were not in the least danger of being incommoded by a considerable number of pox, run the risk not only of suffering severely, but even of losing their lives in the manner above mentioned.

But, if it should at any time happen, that the heat of the blood cannot be enough lessened without exposing the patient to the open air, he ought not to be deprived of this remedy, tho' the season is severe, and the weather disagreeable. And it may be often necessary in the natural small-pox, if the cooling regimen is pursued, to carry it much farther than it has yet been carried by any of our adventurers, since it is demonstrated, by the modern process, that this eruptive fever is one of that sort of fevers which may be safely allayed by cooling applications: and it is manifest, that, if this is not done by some means or other, but the skin is suffered to be very hot, and dry, at the time of the eruption, a great load of small-pox may be expected.

Upon the full discussion of the subject, the author is confirmed in the opinion, that it is most advisable, both in the natural and artificial distemper, to reduce, if possible, the heat of the body to its degree in a good state of health. That, the fever being abated to this point, the patient, when the small-pox are about to appear, will, in general, perspire freely, or fall into a gentle sweat, especially when in bed, or asleep; which, if it should not come on spontaneously, may be produced by any gently diaphoretic medicine; by which method, a slight eruption, and a perfect crisis, will probably succeed.

VIII. *The Complete Negociator: or, Tables for the Arbitration and Combination of the Exchanges of all the trading Countries in Europe, and for reducing the same to par: shewing, both much is gained or lost per Cent. by one Country drawing on another. Also for the Computation of all the European Exchanges. Likewise Tables for reducing the several Currencies of the British Colonies, and Islands in America into English Money, and the Currency of one Colony into that of any other.* By Benjamin Webb, Writing-Master and Accountant. 8vo. Pr. 12s. in Boards. Keith.

THE first commerce carried on among men, seems to have been by exchange, or permutation; a kind of agreement whereby people furnished each other mutually with what things they

they wanted ; but such exchanges were attended with some difficulties, both on account of the unequal values of the commodities, and the improbability of meeting with what might just suit each other in the exchange. To remove these inconveniencies, money was invented for a common medium ; and instead of the former method of exchanging, buying and selling was introduced. This kind of commerce was afterwards improved into a truck of money for money, or trading by bills of exchange, which, notwithstanding, were probably unknown in the ancient Roman commerce, yet certainly have been in use a great number of years ; for, according to the common opinion, they were invented by the Jews about the twelfth century, who being banished France at that time, retired into Lombardy, and found means to withdraw their effects, which they had lodged in the hands of friends, by secret letters and bills conceived in short precise terms, not unlike the modern bills of exchange ; and this by the assistance of merchants and travellers. The Gibellines, who retired to Amsterdam upon their being expelled Italy by the Guelphs, used the same means for the recovery of their effects in Italy as the Jews had done ; and from hence the Dutch merchants took the hint of negotiating bills of exchange, which is now become a general practice throughout all Europe ; and consequently, to merchants and others concerned in the arbitration and combination of exchanges, a complete sett of tables for that purpose must prove of the greatest use.

The insufficiency of the common tables already extant upon this subject, induced Mr. Webb to consider the business of exchanges in a method intirely new, whereby he has rendered the most complicated cases extremely clear and easy to be understood ; which, together with the judicious manner of constructing the extensive tables subjoined to this work, and explaining their rationale, cannot, in our opinion, fail of recommending it to the perusal of those who are concerned in mercantile negotiation.

IX. *An Essay on Logarithms: deducing the whole Doctrine concerning them from pure Arithmetical Principles. In a Letter to John Gray, Esq; Rector of the Marischall-College, New Aberdeen and F. R. S. By Andrew Reid, Esq; 4to. Pr. 5s. Cadell.*

THE invention of logarithms is justly esteemed a most valuable discovery, and, accordingly, has had an universal reception and applause ; nor have the greatest mathematicians of the last and present age, been wanting to cultivate this subject with all the care and accuracy a matter of such importance could possibly deserve ; and, in the course of their enquiries,

quiries, they have found out and demonstrated several curious properties of these artificial numbers, which have rendered their construction much more facile than those operose methods first used at the time of their invention.

But notwithstanding these advances towards facilitating the calculus used in investigating the logarithms of numbers, a good definition of them yet seemed wanting: the old one, *Numerorum Proportionalium æquidifferentes comites*, Dr. Halley and Stifelius think deficient, and more accurately define them *Numeri rationum exponentes*, wherein ratio is considered as a quantity *sui generis*, beginning from the ratio of equality, or 1 to 1 = 0, being affirmative when the ratio is increasing, and negative when it is decreasing.

Waving, however, for the present, the authorities of such great men, we apprehend, a more explicit account of the nature of logarithms may be obtained from a due consideration of the work before us; wherein they appear to be defined as the exponents of a very small quantity (greater than unity) raised by a continual involution, until the quantity so raised becomes equal, or nearly so, to the natural number of which the exponent is to be the logarithm; thus, if the value of the assumed small quantity be such, that being raised to the 30102999 power becomes equal to 2, or nearly so, then is 3010299 said to be the logarithm of 2.

Upon this principle, purely arithmetical, Mr. Reid, after having, in the first three sections, explained the nature of expanding numbers into series, and investigated the binomial theorem, with several other necessary preliminaries, proceeds to their application in the construction of logarithms; and, by means of several ingenious contrivances, deduces those of prime numbers with great facility. In the two last sections, our author has given an explanation of Dr. Halley's compendious method of computing the logarithms of given numbers, and also of finding the numbers themselves from their given logarithms, founded upon the same arithmetical principles as before.

There may possibly be other methods derived from fluxionary expressions, which may exhibit the logarithms of given quantities in a manner more concise than is here laid down; yet, as Mr. Reid wrote with a view of deducing the whole doctrine concerning them from arithmetical principles, we cannot in the least doubt, but those who are desirous of being acquainted with the nature and properties of logarithms, independent of indivisibles, fluxions, roots of infinite series, &c. will peruse this work with pleasure and satisfaction.

X. *The Vanity of human Wishes ; or, the History of Sir James Scudamore, Bart. In two Volumes. 12mo. Pr. 6s. Robinson and Roberts.*

THE principal situations in this novel, which is carried on in the epistolary manner, are awkward though natural. Sir James Scudamore, the hero of the piece, marries a lady of beauty, merit, and sensibility, irreproachable in every respect, and passionately fond of his person ; but all he can give her in return is esteem, good manners, and a decent attachment to the nuptial state, in which the heart has very little share. The bursting of a rocket at Ranelagh had fired a young lady's petticoats ; and Sir James catching her in his arms, after her distress was relieved, finds, in her, every charm which had passed unobserved in his wife. In short, his most intimate affections are engaged in favour of this fair stranger, whose name is Harriot Elford.

The young lady, who believes Sir James to be unmarried, feels similar sensations for him ; but Mr. Mountfort, a correspondent and friend of Sir James, had, unknown to the baronet, fixed his affections upon her ; and finding his rival with her in the attitude of courtship, is so transported with passion, that he obliges Sir James to fight him upon the spot, and runs him through the body. His wife, lady Frances, behaves with so much tenderness during his illness, that Sir James is overwhelmed with the idea of his affections being engaged to any woman except his amiable consort. Miss Elford is pretty much in the same situation. She is irreproachably virtuous ; and though she knows Sir James to be a married man, she feels an irresistible impulse in his favour, of which she makes her mother, the best of women, her confidant ; and by her persuasion, in order to strike slander dumb, she heroically accepts of Mountfort's hand in marriage.

Thus far the sentimentality of the piece is well conducted ; but we are very sorry to observe, that the incidents which follow are conceived too much in the hackneyed novel mode. It is not enough that Sir James saves, and serves, miss Elford in the affair of the rocket at Ranelagh : she is brought into Hyde-Park on horseback, from whence she is thrown, and once more seasonably relieved by her knight. As if even that was not sufficient, when the baronet, to banish her idea from his mind, retires to Brighthelmston, with his lady, where Mountfort and his wife arrive likewise, Sir James again saves Mrs. Mountfort from being burnt alive, though her husband was now become so unreasonably jealous, that he would rather she had perished in the flames, and himself likewise, than that she

she should be obliged to the baronet for her deliverance. Both of them, however, are saved by Scudamore. But here the plot thickens. Mountfort from bad becomes worse. He betakes himself to gaming, in which he is so unfortunate, that his wife generously gives up her marriage-settlement to supply his necessities. These encreasing every day, he is disinherited by his father, who dies before the quarrel is made up. Mountfort turns an habitual votary to Bacchus, and is killed in a drunken frolic; upon which his widow and her mother sell off all their effects, and bury themselves in the country, far from the knowledge of either their friends or acquaintances.

In the mean time, lady Scudamore, very conveniently for our author's plan, dies hastily; and her son is spirited away, while his nurse was entertaining a gallant. The child being irretrievable, Scudamore's uncle presses him to marry again. Nothing will go down with him but his dear Mrs. Mountfort; and where to find her he knows not. To divert his melancholy, he retires to the country seat of lord Clervil, in a distant part of the kingdom. Riding out one day, he becomes intolerably thirsty; and beginning to despair of finding any thing to drink, his servant discovers a small but elegant rural mansion.—Reader, if thou art used to novels, it would be an affront to thy understanding to suppose thee ignorant of all that follows; or that thou canst hesitate a moment in pronouncing this delicious retreat to be tenanted by Mrs. Mountfort and her mother. After the first shocks of surprize and *all that is* over, Sir James recovers his little son, who had been stolen by gypsies, but had been rescued by Mrs. Mountfort and her mother, and taken care of on account of the great resemblance he bore to his father. Every thing now goes swimmingly on. The widow Mountfort gives the baronet her hand in marriage; but he is alarmed by his best beloved and his son falling dangerously ill. Both of them, however, recover; and the novel is closed with a string of moral reflections, made by the baronet, upon the vanity of human wishes, which have been sung of said a million of times before.

Besides the capital characters and scenes above mentioned, the reader, in perusing this novel, will meet with several very interesting characters and incidents; and though it is not void of defects, yet it may afford some hours of very agreeable amusemēt to the most discerning critic in novel-writing; not to mention that it is perfectly harmless, virtuous, and moral.

XI. *The Distressed Lovers: or, the History of Edward and Eliza. In a Series of Letters. In two Volumes. 12mo. Pr. 5s. Robinson and Roberts.*

THOUGH these letters are not in the highest stile of composition, yet we venture to recommend them as moral, entertaining, and instructive. They are supposed to pass between a lover (Edward) and his mistress (Eliza), whose father, after encouraging their courtship, had, by an accidental accession of wealth, prohibited all farther intercourse between them. The letters before us do not contain any regular detail of an amour or intrigue, but are partly critical and partly sentimental. How far the author has succeeded in the last-mentioned species of writing, the reader may judge by the following extract.

‘ EDWARD TO ELIZA.

‘ Many, many thanks, Eliza, for the sprightly contents of your last letter, with which I was truly comforted; and to the pleasure I received from it, the length of it not a little contributed.—Pray proceed in character-drawing; for you have a happy hand that way. Lucy is the very woman you paint her, and from what I have heard of Charlotte, your picture of her is not over-charged.

‘ Your quotation from the Silent Woman is very lucky.—You could not have pitched upon a more apposite passage.—I am particularly pleased with this line in it:

——Steam’d like a bath with her thick breath.——

‘ I have not seen the lively Rattle a great while, and you give me no encouragement to wish to come within the sound of her “everlasting voice.”——How happy am I, that my madam is so totally unlike her!——May I not call Eliza so without offence?——You need never make apologies for being in spirits; for I am sure you will never give offence by a hail of words.—Well said, Old Ben!

‘ I spent the evening a few nights ago with an old friend whom I have not seen for some years.—He is one of the most companionable men I ever conversed with. With a large share of natural sense improved by a liberal education, and increased by a knowledge of the world, he has a most enviable memory, by which, as he is a very diligent searcher after anecdotes, he is always entertaining.—The following story, which he communicated, relating to colonel ——, who was killed during the war in Germany, is so extremely curious, that I committed it to writing, as soon as he left me, for your amusement. A more singular one, perhaps, you never read.—“The colonel, it seems, when he was only an ensign, with a very small fortune,

fortune of his own, being quartered in Scotland, fell in love there with a young lady, who besides many personal charms and elegant accomplishments, had a considerable fortune in her own power; and had soon the happiness to find himself distinguished from the numerous train of her admirers, with peculiar marks of politeness; of which he availed himself with so much success, that in a short time he distanced all his competitors, and appeared to be, evidently, the object of her affections.——As there was, however, a very great disproportion between them in point of fortune, the lady, being apprehensive that he only made his addresses to her for the sake of her money, employed a stratagem, in order to see if those apprehensions were well founded. Accordingly, when the colonel made her a visit one morning, and entered her apartment with his usual gaiety and good humour, he found her bathed in tears, and sighing as if her heart would burst.——Struck at so new a sight, he could scarce believe his eyes.—He flew to her, and with all the anxiety of a sincere lover, intreated her to tell him the cause of her disquietude, which seemed almost insupportable.——She wept bitterly, and was very loth to comply with his earnest intreaties; but after many repeated importunities, frequent pauses and hesitations, she told him that she was—ruined: that by the failure of a merchant, who had the greatest part of her fortune in his hands, she was reduced to a mortifying situation.——She delivered herself in so pathetic a manner, and seemed to be so forcibly affected with the loss she had sustained, that the colonel had no doubt of the truth of her narrative; but assuring her that the alteration in her fortune made no change in his affection, told her in a transport, (which I am afraid few would have felt on a similar occasion) that he thanked heaven for giving him an opportunity to prove the sincerity of his heart; and with more eagerness than ever, pressed her to complete his happiness by consenting immediately to the union of their hands.——This generous behaviour in her lover threw her into such a rapture of joy, that she dropt the mask directly. Her counterfeited tears instantly disappeared, and the little Loves and Graces again played around her face.—“Now, Sir, said she, it is my turn to be generous, and to follow so good an example. You have sufficiently proved the sincerity of your attachment to me, and I should tax myself with ingratitude, as well as insensibility, did I keep you a moment longer in suspense.—Know then, Sir, that there is no alteration in my fortune, for the sake of which I thought you might have made your addresses to me; and therefore was willing to try, by a little stratagem, whether you was urged to those addresses by real affection, or a mercenary passion.—You have convinced

me, by the openness of your behaviour; that you was prompted by the first, and not instigated by the last. All, therefore, that I have, is too little for a man who has given such striking proofs of the sincerity of his passion, by the purity of his principles. — My hand, my heart, is yours.” — “No madam, replied he, with a cold steady look, I can never have a good opinion of the heart of the woman who has deceived me; and therefore to such a woman will never give my hand. — I have ever, from my infancy, paid such a regard to truth, that the least deviation from it more than excites disapprobation, it provokes abhorrence. — Farewel for ever.” — This severe reproof and final adieu had so fatal an effect on her, that she immediately lost the use of her reason, and died soon afterwards in the agonies of distraction.” — Can he who occasioned those agonies be defended? — Humanity says no. —

‘ If I had met with this story in a modern book, I should have thought it fabulous; but strange as it is, I believe it is no fiction; — for my friend was intimately acquainted with the colonel, and is not at all addicted to romantic narrations; though his stories, I must own, sometimes stagger probability. Pray let me have your remarks on the above curious anecdote, and tell me too, what Sophy thinks of the colonel’s extreme delicacy. —

‘ By your saying nothing of Sophy and her swain, I suppose that matrimonial matters are drawing to a conclusion: and I hope they will meet with no bar to their conjugal bliss. — Happy Sir Charles! thrice happy Sophy! — I envy not your approaching felicity; but I cannot think of its approximation without lamenting my own luckless fate, and throwing out a few exclamations against —. But what avails empty exclamations? On this subject, Eliza, if I express myself with too much warmth, blame me not for it. I should not deserve your love, if, while I bore the interruptions to my happiness like a philosopher, I did not also feel those interruptions like a man. —

‘ I frequently shift the scene to prevent gloomy thoughts from preying upon my mind, and thereby endangering my health; and the cheerful conversation of my friends for a while exclude them: but when I retire to rest, they return with double force, “making night hideous.” — I am in a miserable muzz, and must therefore lay down my pen. —

‘ I have been looking over some of your letters, and have read myself into good spirits again. I see things in a more cheerful light, and the flatterer Hope again takes full possession of me. — By your father’s not molesting you with his importunities, I please myself with thinking that time may make a change

change in his disposition favourable for us; and that we shall, with his consent, be happy in each other.—Whenever that joyful day arrives, the recollection of past disappointments will increase its festivity.—What strange mortals we lovers are! Always in the vapours, or forming visionary scenes. But there is a pleasure in castle-building, which none but castle-builders know; and notwithstanding the ridicule thrown on us visionaries by your solemn fellows who laugh at the pleasures of imagination, I receive so much amusement from my airy fabricks, that as fast as they fall, I raise up others instantly in their room. Were it not for imagination, Eliza, I should in your absence be the most unhappy being upon earth.—Do I not write as if I was in love? Have I not all the characteristic marks of that passion?—Hope, fear, doubt, despair, elevate, depress, perplex, and harrow me by turns, and agitate my heart ten thousand ways.—As I write in all humours, you see my heart in all its various situations, for I cannot conceal them if I would, —Adieu.

Edward.

MONTHLY CATALOGUE.

12. *Additional Lives to the first Edition of Anecdotes of Painting in England.* 4to. Pr. 3s. 6d. Bathoe.

MR. Walpole is indefatigable in rescuing the remains of former artists from oblivion. Jamesone, a Scotch painter, little known to the public, though an excellent artist, the pupil of Rubens, and the rival of Vandyke himself, figures in these supplemental sheets.

George Jamesone was the Vandyck of Scotland, to which title he had a double pretension, not only having surpassed his countrymen as a portrait-painter, but from his works being sometimes attributed to Sir Antony, who was his fellow-scholar; both having studied under Rubens at Antwerp.

Jamesone was son of Andrew Jamesone, an architect, and was born at Aberdeen in 1586. At what age he went abroad, or how long he continued there, is not known. After his return, he applied with indefatigable industry to portrait in oil, though he sometimes practised in miniature, and in history and landscape too. His largest portraits were generally somewhat less than life. His excellency is said to consist in delicacy and softness, with a clear and beautiful colouring, his shades not charged, but helped by varnish, with little appearance of the pencil. There is a print of him, his wife Isabella Tosh, and
a young

a young son, painted by himself in 1623, engraved by Alexander Jamesone, his descendant, in 1728, and now in the possession of Mr. John Alexander, limner at Edinburgh, his great grandson, with several other portraits of the family, painted by George; particularly another of himself in his school, with sketches both of history and landscape, and with portraits of Charles 1st. his queen, Jamesone's wife, and four others of his works from the life.

When king Charles visited Scotland in 1633, the magistrates of Edinburgh, knowing his majesty's taste, employed Jamesone to make drawings of the Scottish monarchs, with which the king was so much pleased, that enquiring for the painter, he sat to him and rewarded him with a diamond ring from his own finger.

It is observable that Jamesone always drew himself with his hat on, either in imitation of his master Rubens, or on having been indulged in that liberty by the king when he sat to him.

Mr. Walpole, after this, informs us of many other curious anecdotes of this great painter. The following extracts from the archives of the Breadalbane family, may give the reader some idea of the cheapness of paintings in Scotland in Jamesone's time.

"Item, The said Sir Coline Campbell (8th. laird of Glenorchy) gave unto George Jamesone, painter in Edinburgh, for king Robert and king David Bruyffles, kings of Scotland, and Charles the 1st king of Great Brittain France and Ireland, and his majesties queen, and for nine more of the queens of Scotland their portraits, quhilks are set up in the hall of Ballock [now Taymouth] the sum of tua hundreth thrie scor punds."

"Mair the said Sir Coline gave to the said George Jamesone for the knight of Lockow's lady, and the first countess of Argyll, and six of the ladys of Glenurquhay their portraits, and the said Sir Coline his own portrait, quhilks are set up in the chalmers of Deas of Ballock, ane hundreth four scoire punds."

It is, perhaps, here necessary to inform the reader, that a hundred pounds Scots, does not exceed in value eight pounds seven or eight shillings sterling.

In this small publication, the reader will meet with a new but curious life of John Petitot, an enamellist of great merit, who was patronized by Charles I. and Lewis XIV.—Upon the whole, we think that vertu and the virtuosi in general, are greatly obliged to Mr. Walpole for his curious researches.

13. *The Entanglement; or, the History of Miss Eleonora Frampton, and Miss Anastasia Shaftoe. Two Vols. 12mo. Pr. 5s. Noble.*

The title of this novel, like those of many others, is a misnomer; for it ought to be called, "Much ado about Nothing." To do the author justice, however, we have not seen a better bundle of leaf-gold; for he has had the art, without the assistance of a single incident or episode, to beat two sizeable volumes out of the simplest story that perhaps ever was invented. Two female friends fall desperately in love with one gentleman, yet each loves the other better than she does him. One of them, however, fixes his affections. The other goes to Bristol, where she receives a legacy of nine thousand pounds, which we are to suppose was the bulk of her fortune.—In the mean time, she falls a martyr to her passion. Her friend (Miss Frampton) with her enamorado, pays her a visit from London; and Miss Frampton is so much affected with her condition, that she prevails with her lover to offer the dying lady his hand in marriage.

What wouldst thou give now, reader, if the dying lady was to jump up, catch her lover by his word, and after the nuptial noose is tied, appear as brisk as a bee?—No, no,—no such thing;—our unfeeling author actually kills her, and she expires, after leaving her fortune to her friend, who, we are to suppose, is married to her flame, Sir Charles Clayton.—This, gentle reader, with the omission of a drawling under-plot, is all thou canst learn from this novel, wert thou to read it five hundred times over.

14. *Clementina; or, the History of an Italian Lady, who made her Escape from a Monastery, for the Love of a Scots Nobleman. 12mo. Pr. 2s. 6d. Noble.*

This is a republication of a dull, profligate, Haywoodian production, in which all the males are rogues, and all the females whores, without a glimpse of plot, fable, or sentiment.

15. *The Country Blusion. A Farce. In two Acts. 8vo. Pr. 1s. Hooper.*

This farce is a collection of all the low practices and ribaldry made use of at country elections. A young lady Maria is introduced as being in love with one Trueman. Her father and mother take part with Sir Harry Simple, who is one of the candidates, and, when chosen, they intend to give him Maria in marriage.

marriage; being resolved that she shall marry none but a parliament-man. Sir Harry loses his election, by Trueman's agency on the other side; which recommends him so much to the father and mother, that, though he opposed them, they make him their son-in-law, in hopes that he himself will be a parliament-man next election.

16. *The Siege of the Castle of Æsculapius. An Heroic Comedy. as it is acted at the Theatre in Warwick-Lane. 8vo. Pr. 1s. Bladon.*

In this hurlo-thrumbo performance, the most eminent leaders in lately attacking and defending a certain college, are introduced under the names of the most famous antient and modern physicians. The author, in some places, is not unhappy in imitating the stile of Shakespeare, and other great poets; and perhaps the piece itself may please those who are acquainted with the characters alluded to, and the operations of the siege.

17. *A Tour through Part of France and Flanders. The whole intended as a Guide to the curious Traveller, and an instructive Amusement to those who have no Opportunity of visiting the Places mentioned in this Work. 12mo. Pr. 3s. Hopwood.*

This Tour will be thought entertaining by every one who wishes to see the fopperies of the Roman catholic religion exposed, especially in the religious exercises of nunneries and convents. The author appears to be well acquainted with his subject, which he has treated with great candour; his work, therefore cannot fail of proving instructive as well as amusing to every one who has not in person visited the spots he has described; and to those who may intend to take such a tour, this publication will be found a very convenient directory.

18. *Cornelii Nepotis Vitæ excellentium Imperatorum: or, Cornelius Nepos's Lives of the excellent Commanders: with the following Improvements, viz. I. The Words of the Author are placed according to the grammatical Order of Construction, in the lower Part of the Page. II. A Translation so literal that both Latin and English generally agree in Accidents. III. The Words in both Languages are properly accented, to regulate the Pronunciation. IV. The Words, necessary in the Version, not expressed in the Latin, are printed in Italics, which make the Sense full. V. The geographical Index. By John Stirling, D. D. 8vo. Pr. 3s. 6d. Baldwin.*

The plan which Dr. Stirling has pursued in this edition of Cornelius Nepos, seems to be very properly calculated for

school-boys; or private gentlemen desirous of retaining, reviving, or acquiring a tolerable knowledge of the classics, by their own application. The translation is, in general, accurate; and as literal as the idioms of the Latin and English languages will permit.

19. *An experimental and practical Enquiry into the ophthalmic, antiscrophulous, and nervous Properties of the Mineral Water of Llangybi, in Carnarvonshire. To which is annexed, an Essay on the Prize Question, proposed by the Academy of Bourdeaux, for the Year 1767, on the Subject of analyzing Mineral Waters. By Diederick Wessel Linden, M. D. 8vo. Pr. 2s. Moran.*

This mineral water spring issues from the foot of a hill, near the village of Llangybi, in Carnarvonshire, and according to tradition, was in great repute for its medicinal qualities many centuries ago. From experiments made of its efficacy in several cases related in this Enquiry, it is celebrated as particularly successful in the cure of all disorders of the eyes, king's evil, and all kinds of scrophulous kernels, swellings, scald heads, and ulcerated legs; in all eruptions of the skin, itch, leprosy, and scurvy, wild warts, and rheumatisms; in palsies, and all nervous cases, rickets, lameness, and convulsive fits.

The various experiments which have been made on these waters, by Dr. Linden, shew their contents to be, a primary virgin earth of a metallic nature; a very small quantity of alkali; phlogiston in great abundance; a great quantity of volatile mineral spirit; a volatile acid, by which all these ingredients are dissolved and united with the water.

To this Enquiry into the properties of these waters, there is added, An Essay on the Prize Question of the Royal Academy of Sciences and Arts, at Bourdeaux, in France, for the year 1767, on the subject of analyzing Mineral Waters.

The question proposed by the Academy was, What is the best method for analyzing Mineral Waters? And if analyzing alone is sufficient to enable us to determine exactly their virtues and properties?

The great variety of ingredients which enters into the composition of mineral waters, so much perplexes the analization of them, that, though there is no subject in natural philosophy or chemistry more over stocked with experiments, it has, hitherto, not been investigated with sufficient precision. Experiments of this sort ought to be conducted, as much as possible, in the manner of the operations of nature, and not admit the tortures of chemistry, by which the original state of the mineral contents is frequently altered, and the analyzer misled in his operations.

As

As the experiments related in this Essay are very numerous, and, from their nature, cannot be abridged, we must be satisfied with informing our readers, that the author discovers a clear and extensive knowledge of the subject, and lays claim to the approbation of the academy.

20. *Considerations on the Effects which the Bounties granted on Exported Corn, Malt, and Flour, have on the Manufacturers of the Kingdom, and the true Interests of the State. With a Postscript, containing Remarks on a Pamphlet lately published, intitled, "Thoughts on the Causes and Consequences of the present high Price of Provisions."* 8vo. Pr. 2s. Cadell.

This author is an enemy to bounties, and examines *seriatim* the most plausible arguments which have been urged on the affair. As we find nothing new in his performance, the subject of which is become very trite, we shall leave it to the discussion of that assembly before whom the affair is now depending. We can, however, venture to assure the public, that the steps hitherto taken by the legislature for relieving the distresses of the poor, have been void of all partial and local considerations; and we will venture also to say, that proper attention will be paid to this performance, if any of the author's considerations shall be found practicable or interesting.

21. *An Answer to a Pamphlet, intitled, "Thoughts on the Causes and Consequences of the present high Price of Provisions:" In a Letter, addressed to the supposed Author of that Pamphlet. By a Gentleman of Cambridge.* 8vo. Pr. 6d. Bingley.

This author is one of the self-important answerers to a pamphlet which proceeds upon irrefragable and self-evident principles. He advances nothing but the common cant of retrenching places and perquisites, the expences of government, and other hackneyed arguments, which will keep cold five hundred years hence, and have been urged five hundred years before.

22. *Popular Considerations on the Dearness of Provisions in General, and particularly of Bread-Corn: occasioned by the late Riots. In a Letter to a Member of Parliament. By a Country Gentleman.* 8vo. Pr. 6d. J. and F. Rivington.

Every publication on so affecting a subject ought to have a fair (though not a tiresome and tedious) hearing. We have remarked with great contempt, and some indignation, that this, and almost all other menders of our markets, proceed quite in a mountebank monotony. Their general rule is to open with a profound and pathetic affectation of patriotism and impartiality.

tialism. They next have a lick at the great (as a late laureat used to say), if they come in their way. They then enquire into the reasons why provisions are so scarce. These reasons are just as they please to make them, that they may have their own way of mending them; and their work generally concludes with sage advices and observations upon luxury, national œconomy, public profligacy, and other evils which *flesh is heir to*, and have existed since the beginning of the world. Even the Spartans themselves were no longer temperate than they had the means of being luxurious; and Carthage was no sooner ruined, than all the private virtues of the Romans were at an end.

To avoid all imputation of joking upon so serious and melancholy a subject, we shall give our readers the only passage of this pamphlet which we think is (*ad rem*) to the purpose. 'If (says the author) our bakers were compelled to make bread of wheat and rye well mixed in the following proportions; to fix bushels of wheat, in the grain, add two of rye: grind these together in the meal, then take away only the coarse bran, and make bread; the rye adds a moisture to the wheat, and also an agreeable flavour. This kind of bread, it is conceived, will keep moist much longer than that made of wheat only, and give stronger nourishment to every healthy person, than that made of the purest wheat-flour; which to encrease the whiteness, and please the eye, hath often been mixed with an infusion of allum dissolved in some menstruum. The bread made of wheat and rye, as above, which I call maslin, may certainly be afforded much cheaper than that now in common use in London, and many other parts of the kingdom. But the magistrates should be empowered to set the affize and price; and if the baker doth not grind his own corn, the mealman must be under regulation. This maslin bread, well manufactured, will be acceptable at noblemens and gentlemens tables, who frequently wish for it, but cannot obtain it, because none is made for sale in or near the capital.'

23. *An Enquiry into the Reasons for and against Inclosing the open Fields. Humbly submitted to all who have Property in them; and especially the Members of the British Legislature.* 8vo. Pr. 1s. Johnson.

This enquirer is an enemy in general to inclosing open fields, except under certain restrictions. As we profess great regard for his sentiments, though we acknowledge ourselves to be no competent judges of the subject, we shall lay before the reader the concluding part of the pamphlet.

' That

‘ That agriculture should be generally and constantly encouraged; whether by public premiums, or in other ways, is submitted to the superior wisdom of the legislature.

‘ That the landholders should be obliged to keep a certain number of acres yearly upon tillage, in every inclosed lordship.

‘ That oxen should be more generally used in tilling the land, whose flesh will furnish us with meat, while they procure us food by their labour.

‘ That public provision should be made to keep up houses for the poor in inclosed parishes.

‘ That no person, or number of persons in combination, should be permitted to hold above a certain number of acres in a parish, or within a certain number of miles specified.

‘ That constant attention should be paid to the state of the roads in the inclosures, and some more effectual measures pursued than heretofore to mend them and preserve them good, especially in those parts of the country where the soil is the richest and deepest, in which the roads will otherwise soon be not only extremely hazardous, but absolutely impassable.

‘ That only light, shallow, stony or sandy soil (which will do little more than bear fern, or support a few rabbits) is to be improved by inclosing; and that rich and deep soil, which is capable of bearing good crops both of grass and corn in its open-field state, ought never to be inclosed at all. And

‘ That it nearly concerns the inhabitants of those parts of the country, which would be most sensibly injured by inclosing; to unite in humble and earnest applications to the legislature, to secure to them the continued enjoyment of their lands in their open field state, whatever attempts may be made to inclose them. And they will do well to enjoin it likewise upon their representatives in parliament; resolutely to exert themselves to prevent every bill for inclosing from passing into a law; as more immediately ruinous to such neighbourhoods; and, in the end, highly injurious to the whole kingdom.’

24. *A Hue and Cry after National Blood and Treasure: or, the Canvassers canvass'd. With a Touch on Corruption and Septennial Parliaments. By a Freeholder.* 8vo. Pr. 1s. Wilkie.

Poor old England!—What hast thou done to be so betrayed and buffeted about as thou art?—Thou mayst, however, receive some comfort in reflecting, that this same army of honest, independent electors who draw their piers in thy cause, will, if fallen upon, draw their swords likewise.—Dost thou not see by the pamphlet before us, that thou hast votaries who, to serve and rescue thee from destruction, are brave enough to dare even the terrors of Bridewell and Bedlam?

25. *An*

25. *An Apology for L——d B———*. 8vo. Pr. 6d. Flexney.

When a great man makes, or is said to make, a *faux-pas*, this is the harvest of Grub-Street; every garret-tenant fattens upon the scraps of reputation, and the shreds and tatters of a character cover their nakedness.

A supposed rape, which has been the talk of this month, hath given rise to this, and the four following productions, all founded upon the same great and indisputable argument—to EAT.

This nominal apologist stands in more need of an advocate than the noble person he would seem by his title-page to defend. He might as well have printed a chapter out of Don Quixote, *Through the Wood Laddie*, or a dying speech, and called it *An Apology for L——d B———*.

26. *Memoirs of the Seraglio of the Bashaw of Merryland*. By a *Discarded Sultana*. 8vo. Pr. 1s. 6d. Bladon.

If the author of these sheets was ever in the seraglio, we have reason to believe he got there in disguise, as we should rather attribute it to Mr. —, the butler, than Miss Sophia Watson. We are, however, inclined to believe, that the whole is the offspring of fiction, brought forth by necessity, and nurtured by the arts of publication.

27. *The History of a late Infamous Adventure between a Great Man and a Fair Citizen*. In a Series of Letters, from a Lady near St. James's to her Friend in the Country. 8vo. Pr. 1s. Bingley.

This piece puts us in mind of Montaigne's chapter of the Boots, which treats of every thing but the boots. Here we meet with strictures upon the comedy of the Widow'd Wife, a critique upon Lady W—— M——'s Letters, the nomination of a *secrétaire d'Etat*, &c &c. but the deuce a word about the adventure, except a transcript of what was hawked for a halfpenny about the streets three weeks before.—We apprehend the potion of this author (so fond of expressing himself in French) must be *soup-maigre*.

28. *The Rage: a Poem*. Humbly inscribed to the Ladies. 4to. Pr. 1s. Steare.

Here, surely, we must come to the point.—Not a whit nearer; but still *about it and about it*. However, if there is

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nothing concerning the adventure of the fair citizen, we may at least find some very useful historical knowledge, which perhaps very few people were before acquainted with; for instance:

' In history we none but Tarquin find,
So black in guilt, of so degen'rate kind;
As deep as him in sin, oh! may his name
With his be damn'd to everlasting shame.'

This poet's definition of love is not less new, and may be pronounced very happy, considering the part he has undertaken to defend.

' Love is a lambent lust, a blazing fire,
The very madness of untamed desire;
Imagines by possession to be blest,
And rages on till of its end possess.'

29. *The Plain Question; was She ravished, or not?* 4to. Pr. 1s. Bingley.

This publisher deals largely in rapes. We had it from him before in prose; here it is in rhyme. With the assistance of *Butler*, who may be considered as the poet upon this occasion, Mr. B—— has presented the town with twenty-four pages of doggrel, which may do seven or seventy years hence, equally well, upon any similar occasion; so that we must at least conclude this publisher to be a very prudent man; and, let the copy cost what it would, he certainly has had a shrewd eye to business and posterity.

30. *Methodism Triumphant, or the decisive Battle between the Old Serpent and the Modern Saint.* 4to. Pr. 2s. 6d. Wilkie.

If this writer had possessed the wit and the judgment of Butler, he might have produced a poem on Methodism, equal to Hudibras. The field is rich and extensive. The journals of some of our saints-errant are full of curious speeches, and ridiculous adventures, and would have furnished the poet with a variety of choice materials.

The author's intention in this production is to ridicule the fanatics of the Tabernacle and the Foundery; and W——y is his hero. But he writes in Miltonic verse, and his manner is so formal, that in five books he hardly excites one emotion of pleasantry. The following extract contains the most ludicrous incident in the whole poem. The saint is preaching.

" Ye unregen'rate souls, come, tell me now,
Have you a thought about futurity ?

Would

Would you escape the punishments of hell?
 Do you aspire to the celestial bliss?—
 Know then, that Saints alone that bliss attain.
 If such you would be call'd—then tell me where—
 Where is that wisdom from above, which scorns
 All earth-born prudence, reason, cautious fear!
 Reason is Self; and Self you must renounce,
 Or as apostates vile renounce your creed.
 Quit too you must for ever, and abhor
 The gifts of Nature, and the joys of art.
 Human endowments, splendid tho' set off,
 Are but the colourings of th' insidious fiend:
 From hell they came—To hell may they return!"
 These words burst out with such a thund'ring sound,
 As wak'd the solitary, sapient, bird;
 Who in the ruins of an ancient pile
 Diurnal slept: whence rushing out she flies
 Quick to the rostrum; and there gravely bold,
 Perches, irreverent, on th' apostle's head;
 As if (some judg'd) intending to enforce
 The preacher's love—Conjecture wide of truth!
 It was to vindicate her sleep disturb'd,
 The sweet oppression, which delights her soul:
 For thrice she screeches out her vengeful ire;
 And a foul token of indignant scorn
 Leaving behind, triumphant wings her way.
 The saints opin'd, some fiend assum'd that form,
 To interrupt the preacher in the work,
 And sacred truths with ridicule oppose—
 A vice, which doubtless is deriv'd from hell,
 Too fondly copy'd by her sons on earth.
 This incident the serious Muse esteems
 A proper emblem of malignant hearts—
 So deem'd the saint, pausing awhile, and then
 Proceeded in his heav'nly discourse."

It has been observed, that in a mock heroic poem the author should never be seen to laugh, but constantly wear that grave irony which Cervantes alone has inviolably preserved. In the work now before us, where gravity and humour ought to be thus united, the former is indeed conspicuous, but the latter is imperceptible.

31. *Poems of various Kinds. Viz. Satires, Tales, Pastorals, Elegiac, and other Pieces.* By John Robinson. 8vo. Pr. 2s. 6d. Knox.

This volume contains two Satires; Rural Retirement, a pastoral Essay; the Art of Acting; the Sham Confessor, a Tale; the

the Exorcism, a Tale; I Matti, an Elegy; the Village Fireside; Lucy, or the Shipwreck, a Ballad; the Country Parish-Clerk; a Pastoral ballad; and six other smaller pieces.

The first satire was published in 1765, and entitled, *Preferment*. In this edition it is altered and improved. The second appeared since that time, under the title of the *Poet's Manual*.

By these publications our readers are already acquainted with the poetical character of this author; and therefore it will be sufficient to give a short specimen of the present collection.

The Rook, address'd to Edward Jerningham, Esq;

• Where Coffey's lofty shades extend,
To shield the peaceful rook,
A tenant of the nodding grove,
In grateful accents spoke.

• Happy who here, secure from harm,
Enjoy domestic ease,
And chearful rear their tender brood,
Amidst their native trees.

• Not here th' unpitying fowler's snares
Devote our race to death;
Ne'er to the bullet's murd'rous force
We yield our guiltless breath.

• No more those dreadful ills we fear,
Which once, alas, I knew;
When my lov'd mate, with many a friend,
Lay bleeding in my view.

• A bard whom kind compassion taught,
A wretch's pain to know,
Whose gen'rous heart our wrongs partook,
Rehears'd the tale of woe.

• For this with joy my bosom beats,
Oft as I see him rove
Along the side of yonder hill,
Or saunter thro' the grove.

• Or when beside yon babbling rill,
Some plaintive versè he frames,
Deplores some hapless virgin's fate,
Or erring folly blames.

• There oft his sweetly-solemn notes
Die in the whisp'ring gale,
And many an elegiac song
Delights the list'ning vale.

• Hence

' Hence shall these scenes be ever known,
Where still with pensive thought,
The poet view'd th'inspiring muse,
And listen'd while she taught.

' These hallow'd scenes in future days
The stranger shall revere,
And grateful praise the human breast,
Which felt for virtue here..'

These poems would have appeared to greater advantage, in the estimation of those who judge by external decorations, if the author had printed them in a more elegant manner.

32. *Makaronny Fables ; with the new Fable of the Bees. In two Cantos. Addressed to the Society. By Cosmo, Mythogelastick Professor, and F. M. S. 4to. Pr. 2s. 6d. Almon.*

The author of this whimsical collection of Fables and Tales, discovers a considerable share of wit and humour; but we should have been better entertained with both, had they been expressed in the common current-coin of versification, and more perceptible to a plain understanding. We are sensible that the difficulties we complain of, may be his chief recommendations to a certain class of critics, and that too of the higher kind. That our readers may judge for themselves, we shall give them the following specimen of

' A T A L E.

' How many years it was ago,
To ascertain I don't engage;
Nor in what reign, I only know,
It happen'd in the Golden age.
Upon the record thus it stands,
Two worthy ministers combin'd;
To play into each other's hands,
To cheat and puzzle all mankind;
The silly people were cajol'd;
And all their tricks went glybly down;
At length one of them grew so bold,
He laid his hands upon the crown;
And with more bravery than labour,
Handed it to his crafty neighbour;
When you say crown, you often mean,
The owner, whether king or queen;
In such a case you may believe,
The priests would pray, the laymen swear,
A few would laugh, and some would grieve,
And many want to hang this pair;

I have him not, by heav'n ! says John ;
 I steal, cries Will, a likely thing !
 Stol'n or stray'd, however gone,
 It was not me that stole your king.
 Thus us'd to puzzle and confound them,
 This nation's fury soon was pass'd ;
 The people left them as they found them,
 Forc'd to appeal to heav'n at last ;
 Fortune was seldom known so cross,
 Few disappointments are compleater ;
 To lose their king was a great loss,
 Not to recover him, a greater.'

That the author has some meaning and moral in this tale, is past all doubt ; but we are afraid it will require more discernment than the generality of our readers are possessed of, to discover them without difficulty.

33. *The Birth of the Jesuit. A Poem. In three Books. By George Marriott. 4to. Pr. 2s. 6d. Flexney.*

It has ever been the prerogative of epic poetry, to be indulged in fiction. The poet is not restrained within the ordinary course of nature ; but has the liberty of breaking through it, provided he does it in a manner sufficiently magical and poetic. The scene of the transaction in this poem, is a remote desert in Spain ; where two huge rocks are supposed to extend, in a parallel direction, along a pestilential marsh, abounding with snakes, toads, and every species of venomous creatures. The birds of omen are described as hovering round : the ghosts of martyrs and saints stand weeping on the cliffs, with horror of the approaching event, which is preceded by a dreadful storm. In the deeps of hell, twelve popes are tolling a funeral bell to the interment of truth ; while monks are singing anthems to the devils. Upon a pavement betwixt the two rocks, the Vices from hell pass in pompous procession to a circus at the farther end, where, by means of enchantments, the monster, Legion, is produced.—Such is the subject of this poem, which, though one of the most violent instances of poetical creation, is conducted with that solemnity and address which give to the works of fiction an air of probability.

' A vapor, falling, gave the quick alarm ;
 And ev'ry sister pluck'd her secret charm
 Out from her bosom : for dire charms they brought
 Of preparation long, and studious thought ;
 Charms of such dreadful and mysterious pow'r,
 That Hecate's deeds perform'd at midnight hour

Sunk

Sunk into toys. They strew'd them on the ground, -
 Uttering strange accents in a solemn sound;
 Then caught, before it fell, the vapor dire:
 Mix'd with the charms, it turn'd them all to fire.
 Round they went, mingling; fierce the flames oppos'd;
 A hellish burning to the night disclos'd.

‘ With rites, that had not precedent nor name,
 Each sister snatch'd a handful of the flame:
 Each to the winds her fiery portion threw:
 Borne by the breeze, on curling clouds they flew.
 Like burning lamps suspended in the sky
 Short time they twinkled; spreading to the eye
 Now stream'd extensive while the sisters gaz'd;
 Like angry comets, high in air they blaz'd.
 Urging their unknown course thro' realms of night,
 They vanish'd, dwindling from the weary sight.

‘ The airs harmonious that were heard to breathe,
 Sounding till now from hollow caves beneath,
 Ceas'd all at once. The sisters cluster'd round,
 And, fixing gloomy eyes upon the ground,
 All, with deep cadence, muttering hoarse and slow,
 In words like these invoc'd their chiefs below.

“ Demons and pow'rs of outer darkness, hear!
 The hour is come, the night, the moon, the year,
 Ordain'd by Fate to raise our festive mirth
 With a fond brother's welcome, wondrous birth:
 Our nearest, ablest, bravest, best of kin,
 Void of no mark or character of sin!
 Deeds have we done of dire and dreadful note,
 And charms on liquid air have sent afloat.
 The hour is come, the night, the moon, the year;
 Demons and pow'rs of outer darkness, hear!”

‘ They scarce had ended, when a dismal groan
 Burst from beneath: and lo! the lab'ring stone
 Rended—a horrid chasm! whence streams of fire
 Waving like flaming swords, with sulphur dire
 Issued abundant. Next a form arose,
 So hideous, that the sisters on their toes
 Stood, as prepar'd to take their sudden flight,
 Yet could not stir, thro' vast excess of fright.
 Each in his face beheld herself so plain,
 Looking she started, starting look'd again.
 Nor need we wonder at their timorous hearts:
 Vice often at her own resemblance starts,

Long gazing, the dire shape familiar grew ;
The sisters, bolder, near the monster drew.
At length they play'd the sympathetic part,
And ev'ry sister hugg'd him next her heart.'

The versification is every where smooth and harmonious, the description picturesque and animated ; and this Poem, upon the whole, is greatly superior to any recent production of the kind.

34. *Britannia: A poem. With historical Notes. Inscribed to the King, Queen, and Royal Family. The Lords and Commons of Great-Britain and Ireland. The Governors and Members of the British Colonies.* 4to. Pr. 1s. 6 d. Cadell.

The author of this performance is no contemptible versifier ; but utterly destitute of taste and judgment. The highest and the lowest ideas are thrown together within the compass of thirty pages. For example :

High,

' Since mighty realms have left a lonely race,
Their plains unpeopled, and their towns untrac'd,
May, Britain, thine ensure indulgent skies,
In peace to flourish, and in glory rise.'

Low.

' Long had our fathers drudg'd in dreary roads,
Oft deep in mire deplor'd their sinking loads ;
Oft weary, lath'd, and spur'd, the stumbling steed,
On cauleys broke, and paths forbidding speed ;
Dull, dodging, long.—

High.

' Oh, hear, kind heav'n, a suppliant subject's prayer ;
Adopt, adorn, exalt our royal pair ;
Their issue thine—o'er shade with guardian wing,
Thro' spotless lives to thrones eternal bring.'——

Low.

' Drawn in long order, with eight coupled steeds,
In solemn state the sober wain proceeds ;
Oft, unesp'y'd, its loads advancing tells,
The wasted music of the jingling bells.
What moving clusters of gigantic scenes,
High-mounted medleys on the cram'd machines !'——

High.

' Succeeding kings of Caledonian line,
Your tragic annals let the muse decline.'

Low.

Low.

' Smooth rolls the chaise, except when brandy burns
The brainless driver, and the wheel o'erturns.'——

High.

' Shall the loud clarion try th' aerial aim
To blow thy feats, and magnify thy fame?
Shall fancied greatness puff a reptile race,
On one small atom in unbounded space?'——

Low.

' Th' industrious languish, and the frugal fret,
Borne down with int'rest of the nation's debt.'——

High.

' Far-honour'd realm, on whom kind æther smiles,
The chief of empires, and the queen of isles!'——

Low.

' Why rest rich vales, in dead supineness sway'd,
Few pippins planted, and no cyder made?'

This poem contains a motley mixture of history, politics, and divinity; and the author's muse, like a wild-geese, is sometimes in the superior regions, and sometimes in the mud.

35. *An Epistle to the Author of Candour. By the Author of "The Prospects of Liberty," "The Country Spy," &c. 4to. Pr. 1s. Wilkie.*

We are sorry to observe so much sense and poetry thrown away, as in this pamphlet. The author writes in a rage. He sets out in a cloud of tropes and metaphors, and raves in very tuneless numbers; witness the following lines.

' Blasting oblivion catch *that* wretch's verse,
Brand the foul line with heaven's severest curse,
Its author scorch, ye lightnings, as he scrawls,
Condemn'd to scribble in a dungeon's walls,
Guilt's shameful rubric his vile cheeks o'erspread,
And Scorn discharge her quiver at his head;
Let hissing Infamy his fate proclaim
A dastard, damn'd to everlasting fame;
May Indignation toll his passing-bell!
And as his soul sneaks from this earth to hell,
May conscious demons, with infernal ire,
Stir with fresh wrath the never-ending fire;
O be he hunted down thro' either world!
And be at last in deep perdition hurld,

Who, parts perverting, turns his tuneless lays,
 To wound that merit, honour ought to praise :
 Who, basely jealous of another's fame,
 Plays the curs'd stabber of one worthy name ;
 And foe to nature's all-connecting plan,
 With envious aim, unrivets man from man.'

Pray, good Mr. Poet, who has offended you ? We really don't find, through all your epistle, the least object of satire. We remember, in some countries, that when a young artist sets out in life, he performs what is called an Essay-piece, to give a specimen of his abilities. This piece has no reference to a whole, but stands detached, as a proof of the author's workmanship. We cannot consider this epistle in any other light, than as a proof of your being a candidate in some humble province of Parnassus ; for though you certainly are above the common rate of versifiers, yet, take our word for it, we think you may employ your talents better.

36. *The Rhapsody : or, Every Man his own Companion.* 8vo. Pr. 2s. 6d. Griffin.

This is a contemptible collection of poetical and prosaic scraps, so injudiciously chosen, that the greatest part of them is remarkable only for dulness, stupidity, and falsehood.

37. *Strictures upon modern Simony, and the Crime of Simon Magus ; or, an Enquiry into Mr. Madan's Account of Simony, in his late Answer to the Faithful Narrative of Facts relative to the Presentation of Mr. H— to the Rectory of Aldwinckle, in Northamptonshire.* 8vo. Pr. 1s. Vernor.

This writer, after making some observations on the fallacy of Mr. Madan's reasoning upon the ecclesiastical laws relating to Simony, endeavours to shew, ' that there is no likeness between ancient and modern christianity, between church preferment, and the power of confirming the gifts of God ; and, consequently, that if there be any likeness to Simon's crime at this day, it is found in all those, who, from ambition of dignities, and covetousness of filthy lucre, have profanely changed the religion of Christ into a worldly scheme. So that, if there be any " detestable and execrable wickedness before God," in those matters of ecclesiastical preferment, it is in *having any thing to do with them at all.*'

We shall readily coincide with the author in some of these observations ; but we cannot absolutely assent to his opinion, when he decries all religious establishments. It is not easy to

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conceive, how Christianity could have existed for seventeen hundred years upon his visionary plan.

38. *An exact Copy of an epistolary Correspondence between the Rev. Mr. M—— and S—— B——, concerning the Living of A——. Before the Publication of either Mr. K——'s or the Rev. Mr. M——'s Narratives. With a Design and Desire of gratifying the Public, answerable to their repeated Demands on that unpleasant Subject.* 8vo. Pr. 6d. Pearch.

This Correspondence commences with a letter from Mr. Madan, in which he complains, that Mr. Brewer, as he had been informed, had, in public company, reflected on his conduct in the affair of Aldwinckle, and made use of some expressions which were inconsistent with their mutual friendship. Mr. Brewer denies the charge; but at the same time declares it to have been his invariable opinion from the first, that, as to the living in question, there either should have been a resignation, or compensation. This topic produces mutual expostulations, of importance only to the gentlemen concerned. In the last letter, Mr. Brewer speaks of Kimpton's character and integrity in very favourable terms; and warmly intreats his correspondent to try if something cannot be done to relieve him in his distress.

These Letters are undoubtedly authentic; and supposed to be published by Mr. Brewer. The first is dated Dec. 18, 1766, the last, March 3, 1767.

39. *A Supplement; or, the second Part of an epistolary Correspondence, relative to the Living of Aldwinckle. Containing several important Letters, now forced to be made public to vindicate injured Characters, and to undeceive the Friends of Religion.* 8vo. Pr. 1s. Wilkie.

The letters which compose this collection are twelve in number; and are written by Mess. Madan, Haweis, Fuller, Kimpton, and D. Y.

It is unnecessary for us to expatiate on their contents, as we find nothing material in them, which is not already sufficiently known to the public.

They are accompanied with some smart animadversions on the conduct of the reverend Counsellor and the rector of Aldwinckle.

40. *A Letter to the Author of the Confessional: containing Remarks on his Preface to the First Edition.* 8vo. Pr. 1s. 6d. Doddsley.

The author of this letter has attacked the preface to the first edition of the Confessional with more than ordinary warmth.

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He totally disapproves of the author's design; points out some of his errors, or misrepresentations of persons and things; and appears to be a writer of no inconsiderable abilities.

They who have read a Review of the History of the Life of Reginald Pole, will easily discover the author of this performance.—At the conclusion he intimates, that the writer of the Confessional may expect a second address, as soon as his health and avocations will give him leisure to examine the principles of his book.

41. *Observations on a late Anonymous Publication, intitled, A Letter to the Author of a Letter to Dr. Formey, &c. in Vindication of Robert Barclay, and the Principles of the People called Quakers.* By J. Phipps. 8vo. Pr. 2s. Nicholl.

This writer maintains, that the author who gave occasion to these Observations * has by no means confuted the arguments of Mr. Barclay; that he has only formed some trivial objections, by changing the terms, or perverting the sense, of his Apology.

The points which Mr. Phipps endeavours to establish are such as these: that immediate internal revelation is the very foundation and property of true Christianity; that the holy spirit is the only true interpreter of the scriptures; that the sacred writings are only a secondary rule; that the real essential gospel is the manifestation of the spirit of Christ in the heart of man, in order to his salvation; that the holy spirit is the proper and principal teacher of all mankind; and that he is really known to be such by the faithful, in their own minds and spirits.

Though we cannot admit that this is an irrefragable vindication of Barclay, and the principles of the Quakers, yet we must allow that Mr. Phipps is a respectable writer.

42. *A Charge and Sermon, together with an introductory Discourse and Confession of Faith, delivered at the Ordination of the Rev. Caleb Evans, August 18, 1767, in Broad-Mead, Bristol. The Second Edition corrected. With an Appendix, occasioned by the Rev. Mr. Harwood's Letter.* 8vo. Pr. 1s. Buckland.

This publication consists of an Introduction by Mr. Hugh Evans, a Confession of faith by Mr. Caleb Evans, a Charge by Dr. Stennett, a Sermon by Mr. Thomas, and an Appendix.

The Confession contains the principles of an Independent Baptist; the author of which appears to be a lively and inge-

* See Vol. XXIII. p. 315.

nious writer, unfortunately attached to the absurdities of Calvinism.

The Charge contains some excellent advice to a young minister; and the Sermon represents the duties of the people.

The Appendix is an answer to a Letter lately published by Mr. Harwood. The Letter and the Appendix are equally factious. But as Mr. Harwood was the first aggressor, the acrimony of Mr. Evans is in some respects excusable; if indeed these attacks are on any occasion consistent with clerical decorum.

This article, excepting what relates to the Appendix, would have appeared in our Review for November, if this publication had been sufficiently advertised in London.

43. *Animadversions on the Rev. Mr. E. Harwood's affectionate and candid Letter to the Rev. Mr. Caleb Evans. By a By-Stander.* 8vo. Pr. 6d. Cadell.

This pamphlet contains some spirited animadversions on Mr. Harwood's Letter, and a vindication of Mr. Evans and his principles; but nothing that can be of any importance to an impartial reader.

44. *The Art of knowing Mankind.* 12mo. Pr. 2s. 6d. Wilkie.

This writer seems to have considered and investigated the natural inclinations of the human heart with great penetration. He makes an exception of some extraordinary characters, and then proceeds to shew, that under all the plausible appearances of virtue men have generally some private ends, or interested views; that pride, ostentation, ambition, avarice, fear, or some other passions of this nature, influence the greatest part of their actions. This in many instances is certainly a true, though a disagreeable picture of humanity.

This work, if we are not very much deceived, is the production of a French writer; though there is no intimation of this kind in the preface; and we have not been able to procure the original.

45. *Thoughts on the Death of an only Child.* 8vo. Pr. 1s. Cadell.

Though the arguments which we find in this tract might naturally suggest themselves to almost every person who reflects upon the subject; yet they may be serviceable to those who happen to be in the author's situation, and want to derive consolation from religious books. The sentiments are pious, and the style not inelegant.

46. *As*

46. *An Essay on the Life of Jesus Christ.* By W. Craig, D. D. *one of the Ministers of Glasgow.* 8vo. Pr. 2s. 6d. Cadell.

The author's intention in this Essay is to delineate the character of Jesus Christ, from the facts recorded in the Gospel. In pursuance of this design he premises a short account of the extraordinary interpositions of Providence, by which Jesus was declared to be the messenger, and Son of God.

In the second section he considers the discovery which Jesus gave of his character and office, by the miracles which he performed.

In the third he considers the more ordinary incidents and transactions of his life.

There is, he says, in every character, consistent with itself, some ruling principle or passion, which gives it its peculiar distinction: and in order to perceive the different parts of which it is composed, in their proper light, we must consider them in their connexion with this ruling principle. Attempting in this manner to ascertain the character of Jesus Christ, it will appear from the records of the gospel, that the ruling principle of his life was a compassionate concern for the miseries of men; especially those fatal and eternal miseries which flow from ignorance of God, depravity and guilt, together with an ardent, generous desire to restore them to the opposite felicity, arising from religious wisdom and immortal life; animated in this desire, by the thought, that by promoting these important and everlasting interests of men, he did the will of God, and executed the commission which was given him by his Father.

The author traces the influence of this principle through all the transactions of our Saviour's life: and shews, that in this consisted the peculiar and extraordinary excellence of his character.

The last section contains some general reflections on the subject.

In an appendix, the motives, on which the Jewish council, and the Roman governors in Judea, proceeded in the condemnation of Jesus Christ, are considered and explained.

In this piece the ingenious author has pursued a plan, in some measure, new. Other writers have pointed out the several virtues which appeared in our Saviour's life, under separate heads. In such a representation we only see the scattered lineaments of an amiable character. But in this Essay the whole is displayed in one single and connected view; as it is formed, in every part, by the influence of one great and leading principle.

47. *A distinct and compleat View of the Revelation of St. John the Divine.* By Theodore Delafaye, A. M. 4to. Pr. 2s. Baldwin..

The chief design of the author, in this performance, is to make it appear, that the seven epistles to the churches of Ephesus, Smyrna, Pergamos, &c. mentioned in the Apocalypse, were not intended to inform us of the moral complexion of seven single Asiatic churches, cotemporary with each other, as has been hitherto supposed, but of the universal church of Christ in seven remarkable changes of character she should successively put on, during seven periods of her militant state; and that there is a close connection between the periods of those epistles, and those of the seal, trumpet, and vial judgments, spoken of in some of the subsequent chapters.

The author informs us, that he is at present employed in a new paraphrase of the book of Revelations.—We wish him success in his undertaking; but if we may judge, by this specimen, of his stile and manner of writing, we cannot flatter ourselves with the hopes of any extraordinary entertainment in the perusal of his book.

48. *The Clerical Character considered with respect to Times of Improvement, in a Sermon preached at the Archdeacon's Visitation at Stow-Market, in the County of Suffolk, October 7, 1767, By John Firebrace, A. B. of St. Peter's College, Cambridge.* 8vo. Pr. 1s. Cadell.

Though this discourse may appear to some readers too elaborate, and in several places not sufficiently clear and easy, yet it is, in the main, an excellent discourse. The author has examined the subject with attention, accuracy, and discernment.

The following apology for the universities is unquestionably just:

'Men are apt enough to complain, that the education of their children in the two Universities is rather polite than christian: the complaint perhaps is just; but urged with a very ill grace by those who often make it.

'Public seminaries, let their establishment be ever so excellent, must and will take their colour from the world: and if people, who are not to be treated like children, carry thither from home, a taste for extravagance, a contempt for authority, and a very little acquaintance with religion; the governors of these excellent foundations have more reason to complain of the world, than the world of them.'

The text is well-chosen—*Behold I send you forth as sheep in the midst of wolves*—While the greatest part of the laity owe their character to the inattention, or the connivance of the world,

world, the clergy, by the nature of their office, are exposed to observation and envy; and for them to escape censure is an impossibility.

49. *A Sermon preached before the University of Cambridge, on Commencement-Sunday, July 5, 1767. By Beilby Porteus, D. D. Rector of Lambeth. 4to. Pr. 1s.*

Dr. Porteus takes for his text these words of St. Paul—*Young men exert to be sober-minded*—upon which he observes, that the primary signification of the original word *supposis*, which we translate *to be sober-minded*, is, to be wise, prudent, temperate; and that this prudence chiefly consists in the government of the passions, and the government of the understanding. On these topics the author expatiates in a pleasing style; and towards the conclusion makes this remark, which deserves attention.—If there be any defect in the plan of education adopted in this place, it is perhaps in this; that revealed religion has not yet a proper rank assigned it here amongst the other initiatory sciences, is not made an indispensable qualification for academical honours and rewards, has not, in short, all that regard paid to it, which its own intrinsic worth, and the peculiar circumstances at present attending it, seem to demand?

If a scheme of this nature should ever be adopted, we can only wish, that free enquiry and rational criticism may be always encouraged; that these exercises may not be confined to the limits of reputed orthodoxy; that the young academics may not be taught to pace within the trammels of a theological system.

50. *The History of the Life of Gustavus Adolphus, King of Sweden, surnamed the Great. By the Rev. Walter Harte, M. A. Canon of Windsor. The second Edition, corrected; with Alterations and Enlargements, Two Vols. 8vo. Rs. 12s. in Boards. Baldwin.*

In the seventh volume of the Critical Review, pag. 356, we recommended this performance as a work of merit, and a valuable acquisition to the province of history. We have now only to add, that, from the great improvements of this edition, it is still farther entitled to the favour of the public.

T H E

CRITICAL REVIEW.

For the Month of *February*, 1768.

ARTICLE I.

State Papers collected by Edward Earl of Clarendon. Commencing from the Year MDCXXI. Containing the Materials from which his History of the Great Rebellion was composed, and the Authorities on which the Truth of his Relation is founded. Vol. I. Folio. Pr. 1l. 1s. T. Payne. [Continued.]

THE task of publishing state papers being more arduous than, perhaps, is generally imagined; and there being reason to expect more publications of the same kind as the work we are now reviewing, we shall present the reader with our sentiments on the duties of such an editor.

He is, in the first place, to consider himself as a literary executor, or trustee, to the collector of the papers in manuscript; and therefore he ought to act as if he was in his place, by admitting nothing which the other would have rejected, and rejecting nothing that the other would have admitted, according to his (the editor's) best knowledge, belief, or conjecture. In short, he ought to consult the dignity and character of the collector, so far as is consistent with his duty to the public, and the trust he has received. In the next place, his collection ought to be attended with a kind of historical calendar of facts, dates, relations, and references; so that, when it is requisite, he may connect together the papers most distant from one another in the order of publication. Lastly, we think it no immaterial consideration for an editor to bring his work into the world upon as easy terms as possible to the public, by contracting, when it

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can be effected with any tolerable propriety, the size of the margin, letter, paper, and the like.

The editors of the Collection before us enjoyed the good fortune of not being hampered by any bookselling considerations, as was the case in that ill-judged mass of papers published under the name of the famous Thurloe. They had no copy-money to make up; the profits of the sale are not to accrue to traders, so far as we understand; and they must have best answered the trust committed to them, by strictly following the hints we have thrown out. In our last Number we just dipped into this Collection; and though we have since reviewed it more attentively, we find nothing either to add or alter as to the character of the noble author.

Upon a closer inspection, however, we are inclined to believe, that had the chancellor himself been the editor, he would have suppressed a number of tautologous and inconsequential papers which appear in this publication. Every one knows that in the common concerns of life, in bargaining, for instance, for a wife, a house, or an estate, many proposals are made, many differences arise, and letters pass; all which may be proper, if not necessary, at the time, but are of no use after the bargain either breaks off or is completed. We shall not, however, carry this consideration too far into matters of state, in which a complication of interests is often concerned, and by which the characters of princes may be estimated.

This observation is applicable to the first object of importance which presents itself in the publication before us; we mean, the courtship and treaty of marriage between Charles prince of Wales and the infanta of Spain, in 1623. It is not sufficient that the marriage and treaty never took effect: for posterity thinks it has a right to know how far James and his son Charles would have proceeded in favour of the Roman catholic religion; and this is one of the touch-stones by which the sincerity of their professions against popery is commonly tried. Among all the various publications on that subject, we do not recollect seeing the following protestation, which seems to be intended as a mental reservation, and, we think, proves James's conscience (whatever his religion might be) to have been as jesuitical as any ever tutored in the schools of Loyola.

‘Whereas his majesty obligeth himself by oath, that no particular law now in force against the Roman catholics, to which the rest of his subjects generally are not liable, nor any general law which may concern all his subjects equally and indifferently, being such nevertheless as are repugnant to the Roman religion, shall be executed at any time, as to the same Roman catholics, in any manner or case whatsoever, directly or indirectly;

rectly; and that his majesty shall cause the lords of his privy council to take the same oath, in so much as concerns them, or the execution of the laws aforementioned, so far forth as the same appertains unto them, or any officers or ministers under them.

‘ And whereas further his majesty obligeth himself by the oath, that no other laws shall hereafter be enacted against the said Roman catholics, but that a perpetual toleration to exercise the Roman catholic religion within their private houses shall be allowed unto them, throughout all his majesty's kingdoms and dominions, that is to say, as well in his kingdoms of Scotland and Ireland, as of England, in manner and form as is capitulated, declared, and granted in the articles concerning the marriage.

‘ His majesty intendeth really and effectually to perform what he hath promised touching the suspension of laws against his Roman catholic subjects, but with this protestation, that if they shall insolently abuse this his majesty's high grace and favour to the danger of embroiling his state and government, the safety of the commonwealth is in this case *suprema lex*, and his majesty must, notwithstanding his said oath, proceed against the offenders; yet so, as that, before he do it, the king of Spain, and all the world shall see he hath just cause.

‘ And whereas also his majesty obligeth himself by the like oath, that he will use his power and authority, and procure, as much as in him lies, that the parliament shall approve, confirm and ratify all and singular the articles agreed upon betwixt the two kings in favour of the Roman catholics, by reason of this match; and that the said parliament shall revoke and abrogate all particular laws made against the said Roman catholics, whereunto the rest of his majesty's subjects are not liable; as also all other general laws, as to the said Roman catholics, which concern them together with the rest of his majesty's subjects, and be repugnant to the Roman catholic religion; and that hereafter his majesty shall not give his royal assent at any time unto any new laws, that shall be made against the said Roman catholics. His majesty hath ever protested, and doth protest, that it is an impossibility which is required at his hands, and that he may safely, and will swear it, for he is sure he is never able to do it.

‘ And last of all, his majesty protesteth that this which he now undertakes to do, and is sworn, is merely in respect and favour of the marriage intended betwixt his son and the infant; and unless the same do proceed, he doth hold himself, and so declareth by this protestation, acquitted and discharged in conscience of every part of his oath now taken, and that he is at

full liberty to deal with his Roman catholic subjects according to his own natural lenity and clemency, and as their dutiful loyalty and behaviour towards his majesty shall deserve.

‘ Over the two first paragraphs in the original a cross is drawn, as also over the last.

‘ Endorsed by Windebank, “ Copy of the protestation sent to Salisbury.”

Most excellent casuistry! for a man to think he is safe in swearing to a thing, because he is very certain that he cannot perform it. In other respects, we cannot discover in this collection many papers which throw any considerable additional lights upon that transaction. From the correspondence of Mr. Gage (who seems to have been a man of parts) with James, he appears to have had an intercourse with several of the cardinals at Rome; but it is doing no more than justice, both to James and Charles, when we observe, that the restitution of the Palatinate to that prince was the *sine quâ non* preliminary to all the concessions made to the court of Spain, of which this Collection affords many evidences.

We cannot see with what propriety the editors have printed the treaties between James and the Dutch, dated June 11, and December 7, (the whole containing ten pages) as they were long ago published, and the latter far more completely (as it has the names of the signing plenipotentiaries) in that well known collection called *Recueil des Traités*. Ought not the editors to have been intimately acquainted with the contents of so common and so capital a work? and may not the mistake induce, if not warrant, a suspicion of other duplicates of the same kind?

The next great historical topic which presents itself in the course of this Collection, is a copy of a league offensive and defensive between the kings of England and Spain against the Hollanders, by which Charles I. engages to assist the Catholic king in the reduction of that people, upon the payment of a certain subsidy, and upon having the island of Zealand consigned to him, for which Charles likewise promises to tolerate the Roman catholic religion through all his dominions. This treaty is in Spanish, and signed by Cottington and Guzman, the English and Spanish plenipotentiaries. The editors promise a translation of it, which has not occurred to us in this volume. The purchasers of a work like this, have surely a right to expect fidelity, at least, in the editors. They have published this treaty in a detached manner, so that it makes a very odd kind of figure in the Collection; and we know not if it has had proper attention paid to it by the English historians of that period. That such

such a treaty was concluded and signed, admits of no dispute; it is equally certain that Charles was no friend to the Hollanders; and to say the truth, all religious and political considerations set aside, the commercial benefits which England at that time reaped from Spain, made that crown a most desirable ally to the trading part of the nation. A reader who is acquainted with the pride, prepossessions, and obstinacy, of the Spanish court on that occasion, will not be amazed that his Catholic majesty and his ministers insisted upon the pure and simple execution of that treaty, without any retrospect to the principles and promises upon which it had been concluded. It is equally surprising, on the other hand, that an English plenipotentiary should sign such a treaty without any mention of the equivalent his master was to receive, by the Palatinate being returned to the prince elector, and the ban of the empire being taken off from his shoulders. That this was the case, appears from the following paper:

- * Articles, by which the agreement or secret capitulation concerning the arming of the fleet by his majesty of Great-Britain, may be equally settled,

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' I. That the league defensive, mentioned in the first article of the secret agreement, shall be concluded between both their majesties of England and Spain, when the imperial ban against the prince elector Palatine shall be taken off. And to this end his majesty of Great-Britain shall presently arm twenty ships of war, from 400 ton upwards, with sufficient equipage and munition, and with such numbers of mariners and soldiers as shall be necessary; of which twenty ships five to be wholly at the charge of the king of Spain.

' II. That the pretext of this arming shall be to secure the coasts of Great-Britain and Ireland, and to free them from pirates and others that commit hostilities and insolencies there.

' III. That, as soon as this fleet, or any part thereof, shall be put to sea, the king of Great Britain shall give order to his agent at the Hague, and use his best means with the ministers of the Hollanders here in England, for restitution, within a convenient time, of such vessels of Dunkirk and others, belonging to the subjects of the king of Spain, together with the men, and all other things to them appertaining, as have been taken by the Hollanders out of his majesty's ports, and within that or the limits of them; and that satisfaction be made by the Hollanders to the subjects of the king of Spain for damages.

' IV. That this fleet of twenty sail shall be divided into squadrons as shall be thought fit, to secure the fishing, and such

merchant ships and others, belonging to the subjects of his majesty of Great Britain, as shall trade or pass between England and Flanders:—that there be no more way given to this late boldness and innovation of the Hollanders, but that his majesty's ships shall fight with them, and join with the Dunkirkers in taking the Hollanders, as often as they shall commit any insolencies.

‘ V. And, that this may be the better and more colourably put in practice, the king of Spain shall have liberty to arm and maintain five of those twenty sail at his own charge, as aforesaid, (the commanders and other officers, together with the soldiers serving in the said five ships, to be of the subjects of the king of Great Britain, and to be nominated and chosen by his majesty) to join in this assistance and defence.

‘ VI. That his majesty of Great Britain shall give order, as well to this fleet as to other his ships at sea, and also to the ports and coast towns, and to all officers and ministers of justice, to hold a fair correspondence with the subjects of the king of Spain, and to treat them and their ships arriving here with all friendly respect. And, if it shall happen that, upon pretence of violence, or wrong, or otherwise, any vessel of Spain or of Flanders be embargoed or arrested in any of his majesty's ports, the party or parties at whose suit the arrest shall be made shall be bound with good sureties to answer damages and costs of suit, if they make not good their accusation; and, if at any time the subjects of the king of Spain shall have just cause to complain of any undue proceeding in the court of admiralty here in England, his majesty of Great Britain, upon such their complaint, shall cause them to be repaired and righted according to honour and justice.

‘ VII. That these twenty sail of ships, upon any occasion of bickering between the Hollanders and the subjects of the king of Spain and of Flanders, within his majesty's seas, shall use their best means, that the said subjects of the king of Spain shall receive no wrong, and that his majesty's sovereignty and dominion in these his seas shall be preserved from violence and insolencies on both sides.

‘ VIII. And, because many depredations and insolencies have likewise been committed by Biscayners, Dunkirkers, and other the subjects of the king of Spain, upon the coasts of England and Ireland, and within the sovereignty of the seas of his majesty of Great Britain, and also within shot and limits of his majesty's forts, ports, and ships; the king of Spain shall, within convenient time after requisition and complaint made by his majesty of Great Britain, by any his ministers or agents, make, or cause to be made, such reparation and restitution to his

his majesty of England, and to his subjects, of and for such depredations and insolencies, as shall be agreeable to honour and justice.

‘ IX. That, if any vessels of Dunkirk shall go to Spain for men or money, his majesty of Great Britain, upon sufficient warning and liking the occasion, shall cause those of England to guard and secure them, upon the coasts and in the channels of England and Ireland, both in going and coming, and to fight in their defence as occasion shall be offered.

‘ X. That, in case the Hollanders, either joined with the French, or otherwise, shall assault and besiege Dunkirk, or any other place upon the coast of Flanders, his majesty of Great Britain shall immediately come to succour and defend those places, with his said twenty sail of ships. And, whatsoever charge extraordinary his said majesty shall be at, for succouring those besieged towns, the same shall be repaid his majesty by the king of Spain. And further, his majesty of Great-Britain shall likewise, in such case, increase the number of his fleet, together with a reinforcement of men and munition, according to the occasion; and the charge of this new increase shall be also wholly defrayed by the king of Spain.

‘ XI. That it shall be immediately declared in the court of admiralty in England, that all prizes taken by the Hollanders, from the subjects of the king of Spain, within shot of his majesty's harbours, forts, or ships, and brought into the havens or limits of the king of Great-Britain, shall be set at liberty and restored; and this to be done without staying for commissions or orders, but that there be present notice given to the commissioners for the admiralty of such arrests, and that the prizes be after sold in England, paying the ordinary duties to his majesty.

‘ XII. That, for recovering and freeing like prizes from the Hollanders, for the time to come, the said twenty ships of his majesty shall assist in these channels, and upon these coasts, the ships of the king of Spain and of Dunkirk; and may likewise take such prizes themselves, and put them into his majesty's ports, that they may be delivered to the ambassador or minister of the king of Spain, to be after conveyed or safe-conducted whither the king of Spain shall think fit. And this may be done the more fairly in regard of those five ships, which are to be maintained at the charge of the king of Spain.

‘ XIII. That, in regard of the great charge his majesty of Great Britain is to sustain by this fleet, and that peradventure he is not presently furnished with money necessary for so great an undertaking, the king of Spain shall, with all the speed that may be, provide by way of loan 200,000 crowns, to be distributed

buted or disposed of for two months pay : and an instrument in writing shall be made declaring this loan, which shall carry the name of a loan for more conveniency. And likewise that, in case the king of Great-Britain shall fail for his part in arming and setting out the twenty ships as aforesaid, that then his majesty be bound by that deed to repay the said 200,000 crowns : and yet so as, if his majesty shall enter into this action, and proceed in it according to agreement, the said 200,000 crowns shall be bestowed in this assistance, and accounted as part of that which the king of Spain is to contribute for the league, and to be cast into the reckoning of the first months or monthly payments, (always setting apart, and not comprehending within this reckoning, the charge of the five ships, which are to be maintained at the sole cost of the king of Spain, as aforesaid) and so to continue after by months, according to agreement. And the twenty ships are so to be ordered presently, that they may be put to sea by the beginning of September next, and stay out two or three months, as occasion shall require ; and, then coming home to winter, they are to put to sea again in the beginning of April the year following : and they shall be increased to a greater number, according to occasion, upon the conditions before-mentioned.

' At *Bever Castle*, 27th July, 1634.

C. R.'

' Endorsed by Windebank "*First paper of articles,*
signed by his majesty."

' *Original.*'

In this, or very near this state, the negotiation between Charles and the court of Spain continued for some years ; and it is easy to be perceived from this Collection, that his catholic majesty's ministers still had recourse to the unconditional terms in which the original treaty had been signed by Cottington. The following dispatch, which does not occur (and then without any reference or direction) till towards the end of this large volume, serves as a clue to this dark negotiation :

' Mr. Secretary WINDEBANK to the Lord ASTON,

' My lord,

' The Spanish ambassador extraordinary here having desired to enter into treaty with his majesty for an accommodation in the business of the Palatinate, and made great profession of the king his master's real intentions to further it, and likewise of his own to the uttermost of his abilities, his majesty hereupon was pleased to hearken to these overtures. And, to the end that all shadow of jealousy might be taken away, and the treaty go on with the more confidence, his majesty thought fit to manage it himself ; but withal to command my service and inter-
vention

vention between himself and the ambassador. Whether the success have answered this singular goodness and wisdom of his majesty, and the extraordinary honour vouchsafed the ambassador, your lordship will easily judge by these pieces of the treaty which, by his majesty's commandment, I do now send you, and which you are seriously to take into consideration, especially the ambassador's answer of the 23 May, O.S. 2 June, N.S. in which you will find, that either he understands not, or hath much forgotten the duty of an ambassador, and what belongs to sovereign majesty. His majesty's pleasure therefore is, That, immediately after the receipt of these, your lordship shall demand audience of the king; and in a solemn complaint represent unto him, very home, That his majesty is exceeding sensible of this impertinent and unsufferable carriage of the ambassador; and that, if he change not his stile, and use not terms of more respect and moderation, his majesty is resolved to ~~that~~ no more with him hereafter.

For the business itself, his majesty finds it, as it hath been hitherto carried, every day less hopeful than other; and this by the delays and difficulties cast in by the Spaniards; who, whatsoever they pretend, have their interests apart, and those so incompatible with these of his majesty and the prince elector Palatine, and indeed with the peace of Christendom, that it appears plainly they intend nothing less than that, which, though they seem to offer, they know is impossible to be accepted upon their conditions. And the truth is, as they by their artifices have ordered the business, I cannot say the house of Austria, but the Spaniards themselves, have not reserved much in their own power to make good their professions to his majesty, or to contribute to the general peace. For they pretend to have only the Lower Palatinate (though indeed they have not that neither entirely) at their own disposal. But, when they come to the retribution which they expect, their demands are so exorbitant, and so far beyond all rules of equivalence or proportion, no less than to draw his majesty to join with them in a war for their quarrel against the Hollanders; that they were better in plain terms give a flat denial. And this the ambassador here understands by his *convenientias*, and hath expressly declared in the treaty; professing he hath no power to treat but upon these grounds. This is directly contradictory to all former promises and treaties, of which his majesty's entire satisfaction in the business of the Palatinate was ever the foundation: and, when the lord Cottington was sent into Spain, the king our master resolved not to hearken to any treaty of peace with the king of Spain, until his majesty had satisfaction herein; and, accordingly, the lord Cottington did refuse

refuse to enter into any treaty until security was given for the performance hereof; which was a writing under the king of Spain's own hand and seal, promising never to take off his hand from that negotiation, until the king our master should have entire satisfaction touching the restitution. It was likewise then further agreed, That that writing should be solemnly delivered by don Carlos Coloma to his majesty, immediately upon the signing of the peace; which was done accordingly. And indeed, the knot of the lord Cottington's negotiation and debate in Spain, and likewise that of don Carlos Coloma here in England was, which should precede, either the peace or that restitution; and upon the medium of that writing the peace had precedency; and so, upon the whole matter, was but conditional, having reference to that promise only. So your lordship sees, that less than this his majesty cannot in honour accept; and that their *convenientias*, which they now so much insist upon, were then never thought on, but are mere extravagancies and delays.

• That which your lordship will find in these papers concerning a secret treaty, was only certain propositions framed between the Conde duke and the lord Cottington, to be by them presented to each king their master for their consideration and liking, and did no way cross any thing concerning that restitution; but rather it was thereby implied, that of necessity the restitution must first take effect: for, if the peace were conditional, (as indeed it was) how much more must any further league or treaty be so, if any had been? And really it was always protested, both by the lord Cottington in Spain, and freely to don Carlos here, That it was impossible the friendship should last, if this impediment were not removed, wherein his majesty suffers so much in his honour and interests.

• The paper of articles, in Spanish, which your lordship will find among the rest, was sent by the ambassador to his majesty, and was a collection of his own out of his audiences with his majesty and his conferences with the earl of Buchan, whom his majesty was pleased to employ to him: but there are many mistakings in them, which your lordship will better perceive by his majesty's paper of annotations, of the 22d of May.

• Your lordship will likewise find by these papers, that the ambassador had demanded levies of men for the service of the king his master; to which his majesty's answer was princely and just, That, when his majesty shall find the house of Austria better inclined to give him and the prince elector satisfaction in their just demands, they shall then be sure of the like readiness in him to gratify them in this, or any thing else that shall be reasonable.

• For

' For the protestation published by the prince elector, it was only for preservation of his right to his dignity and territories, which otherwise he might seem to have deserted: and, for the manifest, it were very hard the prince should neither be suffered to enjoy his own, nor to complain.

' There remains nothing, but that your lordship assure that king, That his majesty is ready to enter into any treaty that may be equal and honourable, for the accommodating of all differences: but, if impossibilities or breach with his neighbours be proposed, the consequences whereof must rather be the embroiling, than the pacifying of Christendom, his majesty shall be able in honour to justify himself to all the world, if he give no ear to such overtures.

' And so I humbly rest

Your lordship's most humble

and faithful servant,

*Westminster, 24th of June,
1637; our file.*

FRAN. WINDEBANK.

' The treaty between his majesty and the French is agreed; which is a confederacy for restitution of the prince elector to his hereditary dignity and territories, and for the peace of Christendom: and, because this concerns the house of Austria, and that, if they shall oppose it, there may perhaps grow some dislikes and ill intelligence between the two crowns of England and Spain, (though his majesty intends no rupture, nor to give any just occasion of offence; so that, if any such thing happen, it must be really imputed to themselves) your lordship shall do well, of yourself and underhand, to let fall somewhat to the English merchants trading in those parts to this purpose; that so they may in time withdraw, by degrees, their goods from thence, and not be surpris'd if any such storm shall arise. But this must be done with much caution, and as little noise as may be, there appearing nothing yet in view that threatens it.

' *An original.*'

It appears that Charles had called in the earl of Buchan to assist him in this intricate affair, and that his lordship had several conferences with the Spanish ambassador on the subject. His paper of articles, collected out of his audiences and conferences with the earl of Buchan, is as follows, and is dated in May 1637:

' I. That his Britannic majesty shall engage with the catholic king my master to give no assistance to his enemies.

' II. That he shall equally admit the subjects of the king my master and the Dutch to the fisheries, free from all molestation.

' III.

‘ III. That he shall not give his consent, that any of his subjects from henceforth go to serve the enemies of the king my master; and with regard to those who are at present in the service of the Dutch and French, as he cannot compel and force them to retire, that he shall make use of proclamations and all other means in his power for that purpose; and that he shall grant the king my master all the levies he shall choose in these kingdoms, and immediately a body of troops.

‘ IV. That he shall grant the king my master all the succours and every thing which this country affords, and his majesty shall choose, for his fleets and armies; and shall not consent that the enemies of the king my master take away any thing which may be thus serviceable.

‘ V. That he shall engage to assist the king my master with such ships as his majesty shall choose and stand in need of, ready at sea, furnished with all necessaries, as well provisions and stores as land and sea forces, the king my master paying for the time he shall employ them.

‘ VI. And he shall engage, within eighteen months, to reduce the Dutch to a truce or peace, entirely to the satisfaction of the king my master; and, in case the Dutch do not agree to this, he shall then declare war against them.’

[*To be continued and concluded in our next.*]

II. *A full and plain Account of the Gout; from whence will be clearly seen, the Folly, or the Baseness, of all Pretenders to the Cure of it: In which every thing material by the best Writers on that Subject is taken notice of; and accompanied with some new and important Instructions for its Relief, which the Author's Experience in the Gout above thirty Years hath induced him to impart.* By Ferd. Warner, LL.D. 8vo. Pr. 3 s. 6 d. sewed. Cadell.

THERE is no disorder on which the industry of physicians in all ages has been more unsuccessfully employed, than on the gout. For as Aretæus said, that the true and undoubted cause of it was known only to the gods, there is reason to add, that a true and effectual remedy for it, is as yet undiscovered by mortals. Should the medical faculty be surprized to find the author of this performance engaged in a walk of learning within the province of physic, let it be remembered, that their republic, like a political state, is enriched by the tribute of individuals, and ought to be open to the reception of it from every quarter. If, prompted by benevolence, he has faithfully pointed out the Scylla and Charybdis of medical prejudice and inexperience, he is entitled to the approbation of the pilots of health;

health; and his endeavours have been directed to the cure of a distemper which is a proverbial reproach on the profession.

The treatise commences with the principle, that the gout is a disease from the retention of some matter, whether urinous, saline, viscid, tartarous, or earthy, which ought to be discharged. To illustrate which, the author exhibits a short view of the process of digestion, and traces the various changes undergone by the aliments, from their reception into the stomach to their being discharged from the smallest outlets of the body. In treating of the attenuating force exerted in the first scene of digestion, he says, 'that the absolute powers of the stomach, with the addition of the midriff, and muscles of the belly, which also conduce to digestion, have been demonstrated by anatomists to be equal to the pressure of two hundred fifty thousand seven hundred thirty-four pound weight.'

— Infani leonis

Vim stomacho apposuisse nostro.

This amazing proposition was indeed seriously demonstrated by Borelli; and, whether by prejudice, inaccuracy, or complaisance, is uncertain, adopted by Pitcairn; but remains one of the most memorable instances, in physic, of the subtlety and extravagance in which human reason has been lost. Could such a demonstration have been fairly deduced, it might have been sufficient to justify a scepticism in regard to every mathematical induction: but it was an inference the most glaringly erroneous that ever imposed on the understandings of mankind. The first celebrated author abovementioned, from a calculation of the powers exerted by various muscles in other parts of the body, which were supported in their action by the bones, and by which determinate weights could be suspended, attributed to all the muscles which assist in digestion, a power respectively proportional to the quantity of their fibres. But it was not taken into consideration, that no absolute resistance, nearly equal to such a re-action, could ever be applied to these organs; and that in muscles which were destitute of a proper fulcrum to support their contraction, the ratio of the relative power they exerted, must be infinitely less than in the former. This absurd proposition was a chimera of mechanical philosophy, which ascribed to one principle, the effect of a variety of causes. It is now ascertained beyond doubt, that the digestion of the aliments in the stomach, is not the consequence of muscular compression only, which is really inconsiderable, but of the saponaceous, attenuating quality of the saliva, and other animal juices, and the warmth of the contiguous parts.

After tracing the gradual alteration of the aliments through all the stages of concoction, and shewing the deviation from a
healthy

healthy standard to which they are liable in their progress, he proceeds to the history of the gout, both in its natural course, when it is not complicated with other distempers, and when it lurks under irregular symptoms. This history is copied entirely from Sydenham, whose just description of the disorder, the author vouches from his own experience. He next considers the various remedies boasted of for their efficacy, particularly the elixir of bardana, the American secret, the Swedish essence or tincture, and the duke of Portland's powder; by the use of some of which, he affirms the disorder to be exasperated, and by the first, neither shortened nor alleviated. 'However, says he, as mine is an inveterate hereditary gout, it is possible the elixir may have its uses with those who have this disorder in a small degree: and as it is certain that it can do no harm, which perhaps is not to be said of any other stuff which is advertised, it may not be unwise in young arthriticks, and those who have only the gout just enough to talk of, to make trial of it.'

He then enquires into the primary cause of the disorder, enumerating the several opinions entertained by different authors concerning it. The arthritic matter was supposed by Sydenham to consist of the putrifying heat and acrimony of indigested juices: Cheyne maintained it to be of a saline nature: Boerhaave gives it the appellation of an acrimony, or over-toughness of the nervous liquor: Lister makes it a crude and viscid serum, become ichorous and corrosive: Bennet defines it an acrimony that is invariably of the putrid, volatile, alkaline nature: Quincy says that it consists of rigid particles, nearly of the same nature of tartar: Dr. James is of opinion, that the arthritic matter is earthy; and Liger, that it is a superabundance of mucilage without any acrimony. It follows, however, from all these opinions, that the primary cause of the disorder is still resolvable into the general idea of indigestion. This point being established, the author traces a fit of the disorder through all its stages, accounting, theoretically, for the various symptoms which attend it. In a description by Quincy, as well as in Sydenham's history, above referred to, the gout is said to continue in one part or other, till the peccant matter is at length quite expelled out of the body. In opposition to this opinion, the author produces his own experience. 'For as it is a fact of great consequence in the management of the intervals, as will be seen hereafter, and the point not depending upon judgment, I hope I may be excused in saying, that I am so far from being of the same opinion with these two great physicians, though they were also both arthriticks, that I believe the gouty matter is never quite expelled out of the body: and my reason
for

for this opinion is, that after a very severe fit, when the whole affair hath been thought to be over, and sleep and appetite have returned, by catching cold, as it is called, in going abroad, or by taking a purge, or by returning to study, or by getting some external hurt, I have had another fit as severe as the former ; and just in the same manner a third, full as painful as the first. This hath happened to me so very often, as well as to many of my gouty acquaintance, before a fresh quantity could have been collected, that I am convinced the peccant matter is never wholly expelled out of a confirmed gouty habit. Where it lurks thus concealed, as it were, I do not pretend to know. But that it does lurk somewhere, even Sydenham himself acknowledges in another place : where speaking of the use of wine, he says, " that it stirs up the cause of the disease which had long lain concealed and inactive : " And again ; " All the morbid matter is seldom so entirely expelled by the fit, how lasting and severe soever it be, as to leave no remains of it in the body after the fit is gone off."

When he has treated of the regular, he proceeds to the anomalous gout ; which he prosecutes under the various appearances it assumes, of a colic, diarrhœa, dysentery, melancholy, swooning, asthma, cough, inflammation of the lungs, consumption, quinsy, head-ach, giddiness, palsy, and wandering pains. This part of the subject is copied from the accurate Musgrave.

He next returns to a more particular investigation of the matter of which the gout is formed ; and reduces the several opinions concerning it under four distinct classes, of which he treats in the following order. First, the acrimony of a putrid heat and viscosity in the fluids or juices ; which comprehends the systems of Sydenham, Boerhaave, Lister, and Bennet. Secondly, the acrimony of urinous, tartarous, or other salts, contended for by Cheyne, Quincy, and most others. Thirdly, the acrimony of earthy particles undissolved, the opinion of Dr. James. Lastly, professor Liger's super-abundance of mucus without acrimony.

With regard to the first of these opinions, he allows, that if the secretory vessels, and the outlets provided by nature in the last concoction, are hindered by any cause from performing their several offices, the excrementitious part of the juices which ought to be discharged, will stagnate ; and stagnating must increase in bulk, and acquire heat, putrefaction, and viscosity ; but he thinks it doth not sufficiently account for the exquisite degree of pain, which many people experience in the gout, nor for those gritty, gravelly concretions deposited by the urine

in

in a fit, which are generally regarded as a part of the arthritic matter.

In respect to the second opinion, of acrimony from urinous, tartarous, or other salts, he argues, that as water is universally allowed to be the most powerful dissolvent of salts of all kinds, and a large quantity of it is used in the preparation of esculent vegetables, to which so much heat and motion are added in boiling, if it doth not totally deprive them of all their saline particles, by destroying their cohesion, it must leave them too fluid to create any obstructions. 'We must therefore, says he, have recourse to the liquors made from either corn or fruit, for any pernicious salts in the vegetables which constitute our aliment. The common general liquor of this country is made entirely from the former: and to say nothing of the quantity of water, and the time in which the barley is soaked in it, previous to its being made into malt, water we know is the vehicle through which the virtue of it is conveyed to us, and this very much agitated and boiled in brewing: so that whatever saline particles might be originally in the barley, I apprehend but few or none remain undissolved after all the operation it undergoes, before the liquor made from it is drank: and in fact it is apparent,—contrary to what is said by Liger—that the instances are very rare of those who confine themselves to malt-liquor being afflicted with the gout: in short, so very rare in this country—not one I believe in ten thousand—as to make it in a manner certain, that where there are any such instances, the gout is owing to some other matter. In this argument I shall receive a strong confirmation from the testimony of Cheyne himself, the great champion of gouty salts. After having observed that the matter of the stone and the gout are much the same, he says, "that Dr. Cyprianus, the late ingenious cutter for the stone, had found that those who only drank malt liquor were seldom ever violently afflicted with that distemper: and amongst many hundreds he had cut, he had never met with one who had only drank ale or beer. Whether this, he adds, was owing to the lesser quantity of salts in those liquors than in wine, or to the slipperiness they induce upon the bowels and other vessels, or to both, I will not here take upon me to determine: but I believe the fact is, both in the stone and acquired gout, those who only drink malt liquors without wine or spirits are seldom violently afflicted with either."

'Let us see then how this case will be with the liquor made from fruits; and that in this country is cyder and perry, which I shall consider as one, wine of currants or berries, or wine of dried grapes. As to the former, it must be owned that in the cyder countries, the gout is frequent enough to countenance an
opinion,

opinion, that it is in some measure owing to that liquor. But doth it therefore follow that the pernicious quality of it in constitutions adapted to the gout, arises from the salts which it contains? I presume to say it doth not, for a reason that will soon appear. May it not much rather arise from the spirits which it includes, and which we know it yields in great quantities by distillation? But what I lay a much greater stress upon, may it not also be owing to the earthy particles it contains which are not dissolved, and which it contains in great abundance; because the strength of it depends not so much on the apple or the pear, as on the strength of the soil in which they grow? I think we may venture to say that its tendency to promote the gout, is owing to one or other of these circumstances rather than to its salts. The next liquor we are to consider is wine made of currants, and berries of various sorts: but these are not in use enough to form a character in this respect; and if they were, they are expanded through such an immense quantity of water, as to leave no room for apprehending any injury from the salts. The same is to be said of the wine made of dried grapes of several kinds, which is now become a liquor very common in England: and though it is true that their salts will not be diminished much by being dried, yet the great quantity of water which conveys their juices to us will dissolve or sheath them. The only liquor therefore now remaining to be considered is foreign wines of all sorts; which, it is said, abound more or less with tartarous salts. I believe this is true: and in owning it, I suppose, the favourers of the opinion I am contesting, will think I have yielded up the cause. Nothing like it. These wines abound likewise with an high inflammable spirit, which, when they are drank in great quantities, dissipates and overcomes our own animal spirits, which are the primary instruments of concoction: they abound also with earthy particles derived from the soil, neither altered by fire, nor dissolved by water. I might here avail myself of the authority of monsieur Liger, which I presume in this point will be submitted to: he says, "that the provinces of Burgundy and Champagne entirely owe their happy exemption from the gout to their natural liquor, which is the best wines of France; and it is because they are saturated with salts." But more of this hereafter. There is still however another, and perhaps a stronger argument to produce against the supposed injury of their salts; and which I shall mention as soon as I have considered those of the parts of animals, of which much of our solid aliment consists. Now though this is the fort of the advocates for the saline tartarous doctrine, as may be seen by consulting their several writings, yet they know, without

doubt; that the salts drawn from animal bodies are the product of art rather than nature. Besides, they are all volatile; none that are of a fixed kind being found among them: and if the ancients, or common sense may be credited, no salts can withstand the action of the stomach, and be circulated with our juices unaltered.

‘ Supposing we should allow the existence of salts in the parts of those animals we make our aliment; that tartarous salts float more or less in all the liquor we drink,—except milk and water—in which I include punch, that I had forgot to mention before; and that these salts are not dissolved nor altered in their constituent parts; yet what prejudice can they do the human body? Were salt of a nature so acrimonious and corrosive, as not to be dissolved nor altered by the animal powers in all the stages of digestion, till it produced the rack-ing tortures in the gout— and common salt is the hardest to be dissolved of any—then who in this country, where so much of it is daily taken in by every body, could be ever free from this distemper? — But farther still: If salts, and tartarous salts particularly, are of such a noxious quality as to produce the gout, then I must beg leave to ask, How it comes to pass that they make so great a part of our medicines; and why many of them are prescribed by our best physicians even in this very distemper; such as sal ammoniac, salt of hartshorn, sal volatile oleosum, Glauber’s salts, and many others; and even tartar itself?’

‘ But in short, one would be almost tempted to conclude, that there is a property annexed to salt, which instead of causing the gout, seems on the contrary to prevent it. “ For there must be some affinity between the aliments whose qualities are opposite to the gout, and the remedies which are most effectual in removing it.” This every one must understand, and acquiesce in: and Liger says further [page 108] “ that experience proves those remedies which contain a great deal of salt, and approach nearest to a saponaceous state, to be the most effectual in relieving a gouty person?”

In the third class of writers on this subject, he considers the opinion of Dr. James, who imputes the arthritic matter to earthy particles taken in with our aliments. Of all the systems, it must be acknowledged that this is the most consonant to reason; and that the arthritic matter really consists of earthy particles, seems to be evinced from the chalk-stones in the joints of some gouty people, and the gritty, gravelly concretions in the urine of others.

The remaining system is that of monsieur Liger, who makes the arthritic matter to consist of a super-abundance of mucilage, and

and that not imbued with any acrimony. On this system our author produces some pertinent strictures.

‘ It is well known that the essential qualities of a mucilage, are to be soft, smooth, and slippery. Common sense will tell us, that nothing acrimonious can exist in such a form; and aware of this, the author owns that it is not imbued with any virulence. So far then we are agreed. But how can a matter which hath these qualities produce the racking pains of the gout? He tells us that they are produced by its superabundance. The pains which most other writers impute to acrimony, this author imputes to the tension of the fibres, and the dilation of the vessels destined to distribute the humours to the extremities, which by containing a disproportionate quantity of fluid, must of necessity distend them. The acuteness of the pains proceeds entirely, he says, from the exquisite sensation of the vessels, owing to the great number of nerves of which they are formed; and the acrimony arises only from the too long stagnation of the gouty humour in the parts affected. This entirely corresponds, as to the way of reasoning, with what hath been already related: it is however very ill adapted to his mucilaginous matter; every part of which, except the earth, would either be taken up into nourishment, or transpire, before they could create a superabundance.

‘ But how is this writer consistent with himself in another respect? He hath opposed, as before mentioned, the notion maintained by every other author on the gout, of its being derived from a disorder of the digestive functions; insisting that those who are frequently afflicted with it must be allowed to have good digestions except under a fit. If this were true, how would it be possible they should accumulate a superabundance of mucilaginous matter, which in another place he confesses is very easy of digestion? And indeed it is obvious to common sense, that the greatest share of the component parts of his mucilage admits of a solution very easily. Lest the reader should not remember the definition he gives of it, already related, I will repeat it here; “ that it is a mixed body compounded of very little oil, a great deal of earth, and a very large quantity of water and air.” It must be a very bad digestion indeed, in which the oil, the water, and the air, are not sufficiently comminuted in the stomach, or escaped by the opener passages, long before they have reached the secretory vessels provided for a discharge by perspiration. Whereas the other part of his mucilage, a great deal of earth, it hath been proved doth not admit of a solution but in proportion only to the strength of the digestive powers. Here therefore arises this author’s mistake; in not selecting that part of his mucilage which alone occasions

the arthritic matter, but combining it with others which have nothing to do with it. — If the French professor had not unluckily combined his arthritic matter, and had selected only those particles of his mucilage which are rigid and *very difficult* to digest, no objection would lie against his theory in that respect. The reader therefore will be pleased to observe, that if instead of adopting the notion of the whole mucilaginous substance, we adopt only what the author allows to constitute a great part of it, it does much honour to Dr. James's system; and wherever we find mucilage in the French writer, let us substitute earth, and all his reasoning will illustrate and confirm what our own countryman had before discovered. But when that author talks of the quality of the gouty humour being proved from the sight and touch of it, as having the same consistency, the same transparency, as other mucilaginous humours, I confess I am not able to understand him. In the numberless fits of the gout which I have undergone, I could never discover any difference in the matter transpired from the part affected, and the same matter at other times and in other places. Moreover his distinctions of the hot and cold gout, and the gout which is sensible to heat and cold at the same time, is above the comprehension of my philosophy or experience; even after I have attended to his explanation. Nor is it very material; since he adds immediately after, that there is no variety in the gout as to essential differences, or particular kinds derived from different causes; and yet he hath directed a very different treatment.

The subsequent part of the work is employed on the curative indications, and the management of diet both in the fits and intervals of the gout. But as the medicinal regimen recommended, is generally conformable to the established practice in arthritic cases, we shall only observe, that this author differs from many physical writers in a matter of the highest importance, which is the administration of opium in a fit of the gout; by the use of which, he affirms he has both mitigated and shortened the paroxysms, without the smallest inconvenience or bad effect.

‘In a fit which can be borne with tolerable cheerfulness and patience, and whilst it continues regular, the natural powers will be sufficient; and nothing more is necessary than hath been suggested. But when it is arrived at its height, if the pain should be greater than the patient can bear commodiously, and his nights are sleepless, then, notwithstanding the prejudices of most physicians against opiates in the gout, he may relieve himself by the following anodyne.

‘Take

Take of opium six drams—soap of tartar and Castile soap of each half an ounce, nutmeg powdered one dram, camphire three drams, saffron two scruples, sweet spirit of sal armoniac nine ounces. Digest all these ingredients in a Florence flask in a sand-heat for ten days, shaking it now and then till the last day or two, and then pour it off clear and stop it up for use.

Of this noble medicine, which no gouty man should ever be without, take thirty or forty drops, an hour before it is wanted to operate, in a glass of strong mint or plague water, after nothing hath been received into the stomach for an hour and half: and if in an hour or two after taking it, the pain is not greatly abated, take twenty more, and drink sometime after of warm sage tea at pleasure. The number of drops must be proportioned to the violence of the pain, and repeated every night that the pain requires it; abating two or three drops at a time, as the pain abates, till the dose is reduced to ten or a dozen, when the patient may desist at once from any more: and thus the matter that occasions the fit, which might otherwise last a month, or two, or three, will be digested in a fortnight, and the patient enjoy ease and sleep. When the pain hath been so very intense as that I have thought it necessary to add the second dose as above directed, and yet was apprehensive that I might be rather heated too much from a larger quantity than the additional twenty drops, and that these might not be sufficient to answer the intention, I have joined seven, eight, or nine drops of the following laudanum: and in the like case I have sometimes taken fifteen drops of it instead of the second dose of the anodyne elixir. There are so many occasions on which laudanum may be requisite for a gouty man, as will be seen hereafter, that he should make it for himself, and keep constantly by him: and the laudanum, which is safer, as well as better, than any preparation whatever of opium in the shops, is thus directed by Jones.

Take an ounce of choice opium sliced thin, and put with three ounces of distilled rain water into a pint bottle [or Florence flask] corking it lightly, and shaking it three or four times a day for a week. Keep it in a place free from any sensible degree of heat or cold; at the end of the week lay the bottle on its side for twenty four hours; and then decant and filtre the tincture into little phials, so as to fill them within a small space of the cork [or what is much better, a glass ground stopper] and keep for use.

If the body, naturally costive in this distemper, should be made too much so by frequent repetitions of the anodyne elixir,

an emollient clyster of half a pint of mutton broth, four ounces of oil of almonds, and a spoonful of brown sugar, may be administered with success.

'The elixir above directed is a medicine in the gout, when the fit is fully formed, which if the whole College of Physicians were to exclaim against, I will maintain at the peril of my life, if it was required, is as safe as bread and butter: and indeed according to them, at the peril of my life it hath been that I have so often taken it. Had no others written upon it but those who were skilful in this distemper and the nature of opium, or had I not been weak enough to acquiesce under their general condemnation of it, I might no doubt have had the use of my limbs at this day as well as I had some years ago. But being deterred by the great outcry they raised against it, I have undergone such severe and frequent fits in my knees and feet, of two or three months duration, that the solids, I suppose, have so far lost their texture as not to admit of any further supplies of such juices as are necessary for the motion of the fibres: and I am thereby become, I fear, incurably lame for ever. At length, however, in a most excruciating and tremendous fit, when nature was well nigh overpowered, and I had only thirteen hours sleep in nine days and nights; I was driven to try an opiate: when, to my inexpressible surprize as well as joy, I found it as safe as it was successful; even before I had improved it in the manner in which it is now directed. I not only enjoyed sleep, and freedom from pain, but I found the opiate digested the peccant matter; the perspiration of which had been hindered by so much watching. In a short time after, I very luckily met with "The Mysteries of Opium Revealed," by Dr. Jones; and from that time I have constantly made use of it with amazing benefit; not only reducing the pain to what degree I please, but shortning the fits to about a fortnight's length.'

As this work was originally undertaken for the benefit of the author's own family, who appear to be unfortunately liable to an hereditary gout; there is the highest reason to conclude, that it is written from a thorough persuasion of the facts, and utility of the precepts it contains: and the truth of the former, and importance of the latter, being confirmed by long personal experience, we may safely pronounce this to be not only the least hypothetical, but likewise the most complete, intelligible, and useful treatise, which has hitherto appeared on the disorder.

III. *The Gout. Extraordinary Cases in the Head, Stomach, and Extremities; with physical and chirurgical Remarks and Observations on the various Stages of the Disorder—the Rheumatism—the Disease commonly called the Scurvy—the Nature and Formation of external and internal Chalk Stones.—And Considerations proving the Gout the immediate Parent of Jaundice, Dropsy, and Stone. With an accurate Account of, and Difference between, Obstructions in the Kidneys and Ureters, and the Paroxysm in the Back and Loins, occasioning the Loss of muscular Action in the lower Limbs. To which is prefixed, An Essay, pointing out the progressive Symptoms and Effects, and the Reasons why the Gout was not heretofore regularly treated and cured. By Richard Ingrant, Manwidwife. 8vo. Pr. 3 s. 6 d. Vaillant.*

THE complexions of an Indian and European are not more different, than the genius of this treatise is opposite to that of the preceding. Self-interestedness and a shew of mystical learning are contrasted with benevolence and open investigation; and while we revere, in the ecclesiastic, a degree of knowledge beyond his profession, we condemn, in the man of physic, the character of empiricism. Though there is much reason for thinking that this author is still a stranger to the arcanum of the gods of Aretæus, he seems to be sufficiently conversant in the pompous, but absurd, and unmeaning mysteries of the Smeragdine-table of Hermes. What a wonderful discovery has he made, when he informs us, that the gout is the *effect* of a *cause*! The nature of that cause, however, and a preparation which immediately strikes at it, he very prudently conceals; but we find from the following amplification, that he can be abundantly explicit in magnifying the merit of a cure.

‘For this I think may be termed a cure—relieving the head—dispelling the wind—carrying off gravelly complaints—easing the stomach and intestines of their various disorders—and at the same time restoring the appetite and spirits—giving quick relief from pains—abating the inflammation—reducing the swellings—relaxing contracted tendons—giving freedom and use to contracted and enlarged joints—dissolving chalk stones—dispersing nodes—recovering the elasticity and springiness of the fibres—restoring the muscles to their pristine plumpness, tones and action—re-invigorating the whole animal frame—and enabling the component parts to perform their natural functions. All this may be effected by as regular (though simple) method of treatment, as ever was made use of, in the cure of a fever or any other disorder.’

As an opinion, received by some, of the gout's being absolutely incurable, would contravene the use of every remedy,

the author commences by rallying that prejudice ; insisting it is unreasonable to conclude, because in the course of so many ages no effectual remedy for the gout has been discovered ; that therefore the opinion of an effectual medicine is imaginary : that the great improvements made in physic for a century past, in the radical or palliative cure of diseases formerly regarded as irremediable, afford the greatest presumption to imagine, that the gout itself, though long the most invincible and refractory of every human disorder, is actually not placed beyond the reach of the medical art. But as no arguments in favour of the possibility of a cure, can prove its reality, there is required the testimony of the most indubitable facts to confirm the success of the author's practice. He has indeed presented us with the cases of several persons, who are said to be cured ; but their names not being mentioned, such anonymous evidence can never be sufficient for the support of facts, which demand the highest degree of authenticity to render them objects of the public attention. The plea of delicacy alledged for this suppression, can scarcely be admitted as *relevant* from either party, when an ingenuous acknowledgment could subject the patients to no further reproach, than the imputation of human infirmity ; and their evidence would give sanction to the truth of a discovery of the most important benefit to mankind.

One opinion of this writer deserves to be remarked. He maintains that the gout never affects the stomach ; but that the symptoms generally attributed to an arthritic affection of that part, proceed entirely from a disorder of the liver. We would ask him, upon what principles he infers this conclusion. Does Archæus defend his own quarters from the invasion of the gout ? Why does he not likewise protect it against the other attacks of inflammation ? What reason is there to conclude, that the stomach alone should be exempted from a disorder, which, of every species of malady, is the most irregular and erratic ? We do not deny that the symptoms of a disordered stomach are often originally owing to the pressure of the hepatic lobes ; but both the situation and intenseness of pain in the stomachic gout, evince the disorder to be not a symptomatical, but idiopathic affection of the bowel.

This author likewise maintains the gout to be the most universal parent of jaundice, dropsy, and internal *calculi*. But in this opinion he appears to be determined more by the similarity of concretions, than the force of arguments. When the gout, by the violence of its paroxysms, and their long duration, has greatly weakened the digestive powers, it may, no doubt, be allowed the same influence with other causes of imbecility in superinducing a consequent disorder : but it cannot justly be alledged

stilled to be the necessary parent of any disorder of a different genus, in constitutions not seemingly disposed to its cohabitation, and where it never sensibly existed in its most acknowledged regular, or suspected anomalous, forms.

IV. *Essays, Medical and Experimental, on the following Subjects, viz.*

- I. *The Empiric.* } Or, *Arguments for and against the use of*
- II. *The Dogmatic.* } *Theory and Reasoning in Physic.*
- III. *Experiments and Observations on Astringents and Bitters.*
- IV. *On the Uses and Operation of Blisters.* V. *On the Resemblance between Chyle and Milk.* By Thomas Percival, M. D.
F. R. S. 8vo. Pr. 3s. 6d. Johnson.

THESE Essays are five in number; the first of which is styled the Empiric, and the second the Dogmatic; or, 'Arguments for and against the use of Theory and Reasoning in Physic.' In these two dissertations, wherein the learning and judgment of the physician are equally conspicuous, the author has considered the various theoretical opinions which have at different times been entertained; exposing their pernicious influence on practice; and shewing likewise the blindness and temerity of the empirical abettor, who is wholly unenlightened with the principles of rational science. After a declamatory argumentation on each side of the question, the author justly concludes, that 'the rationalist has every advantage which the empiric can boast, from reading, observation, and practice, accompanied with superior knowledge, understanding, and judgment.'

Essay III. contains forty-one useful experiments and observations on astringents and bitters in general, and the Peruvian bark in particular; the result of which are thus recapitulated:

1. The Peruvian bark, and many other vegetable bitters and astringents, yield their virtues as perfectly to cold as to boiling water.

2. As much of the resin of the bark is dissolved by cold maceration as by coction.

3. Trituration promotes and increases the solution of the bark in water.

5. Quicklime neither quickens, nor increases the solution of the bark in water, contrary to the assertion of Mr. Macbride.

6. The bark will not yield all its virtues either to cold water; boiling water, or rectified spirits of wine, nor probably to any other menstruum singly employed. After thirty cold macerations, and twenty-five coctions in different parcels of water, each residuum, though perfectly insipid, yielded a bitter and astringent tincture when digested in rectified spirits of wine.

On

On the contrary, after repeated digestions in rectified spirits of wine, when that menstruum acquired neither taste nor colour from the bark, cold water extracted from it a manifest degree of astringency.

7. Cold water is a more powerful solvent of the bark, than rectified spirit of wine. But brandy is a stronger menstruum than water, and Rhenish wine than brandy.

8. Acids, bitters, and astringents, neutralise each other, forming what the chemists term a *tertium quid*. When combined together in due proportion, their taste and smell is altered; the acids lose the property of striking a red colour with syrup of violets; and their antiseptic powers in combination are double the sum of them when separately employed. The bark likewise with vinegar hath the property of restoring sweetness to putrid substances, which Mr. Macbride affirms it hath not alone.

9. The vegetable acids combined with astringents diminish their astringive power on the dead fibre; the mineral acids increase it.

10. Astringency and bitterness are distinct properties, and are united together in very different proportions in different vegetables.

11. Neither the taste, nor the power of striking a black colour with chalybeates, nor yet the property of hardening animal fibres, whether singly or collectively taken, are certain criteria of the astringent power of a medicine on the living body.

12. The power of striking a black colour with green vitriol is not always a test of astringency on the dead fibre; nor is it common to all vegetable astringents. Rue yields a faint black, on the addition of sal martis to an infusion of it, and yet is not astringent: gentian, on the contrary, strikes no black, although it is a pretty strong astringent.

13. Putrid gall is neutralised by all acids. But those of the native vegetable class alone, entirely sweeten it.

14. Whatever deprives green vitriol of its acid, whether it be heat, the addition of an alkali, or repeated affusions of water, destroys its power of striking a black colour with vegetable astringents.

15. An acid, contrary to the opinion of Dr. Lewis, is essentially necessary to the above-mentioned property of green vitriol.

16. Ink, seems to be a combination of vitriolic acid, iron, and a certain proportion of vegetable astringent matter.

The fourth essay treats of the use and operation of blisters. Though there is no species of topical applications which has been so universally employed in the cure of diseases as epispastics, yet the manner of their operation, and the determinate state

state of the solids and fluids, in which recourse to them is indicated, is still the subject of controversy. It is questioned whether they produce their effects by their external action on the body, or by the absorption of their stimulating particles into the blood; and, if they are absorbed, whether they tend to liquify an inflammatory diathesis of the fluids by any dissolving quality, or augment it by increasing the oscillatory motion of the vessels. Both reason and observation induce us to conclude, that vesicatories actually affect the solids by internal, as well as external, irritation: but the experiments instituted for ascertaining a colliquative power in cantharides, are not equally satisfactory and decisive. Hence, blisters are generally experienced to be less successful in those cases where the action of the vessels is strong, the blood of phlogistic viscosity, and there exists no particular inflammation. The author, in a general view, reduces the diseases of the *solida viva*, in which blisters are indicated, to three kinds. 1. Where the action of the moving fibres is either partially, or universally too weak. 2. Where it is irregular. 3. Where it is partially too strong.

The fifth essay is a physiological enquiry into the resemblance between the chyle and milk.

These Essays, in general, discover the qualifications of the physician united with the genius of the writer; where energy of argument is embellished with the flowers of declamation. A spirit of enquiry, dissatisfied with the appearance of plausibility, and a taste of speculative sentiment, unsubdued by the servile yoke of experimental industry, constitute the characteristics of this performance, and must ever alike be conspicuous in the author, who is qualified to promote the dignity and improvement of physic,

V. *A Liberal Translation of the New Testament; being an Attempt to translate the Sacred Writings with the same Freedom, Spirit, and Elegance, with which other English Translations from the Greek Classics have lately been executed: The Design and Scope of each Author being strictly and impartially explored, the true Signification and Force of the Original critically observed, and, as much as possible, transfused into our Language, and the Whole elucidated and explained upon a new and rational Plan: With select Notes, critical and explanatory.* By E. Harwood. 2 Vols. 8vo. Pr. 12s. Becket.

MR. Boyle, in his Treatise on the Style of the Holy Scriptures, observes, that there are many emphatical expressions in the Hebrew tongue, which it is as difficult to translate,

late, with adequate force and propriety, as it is to paint the water of a diamond, or the brightness of the sun.

We may extend this remark to the writings of the New Testament, and affirm, that it is equally difficult to preserve the genuine graces of the sacred text in any modern translation.

For, if they are rendered phrase by phrase, and word by word, the style of such a version will be rough and uncouth, adulterated with foreign idioms and barbarous expressions, and the strength and spirit of the original will be lost in the transposition.

If an attempt is made to translate them with greater elegance and freedom, it requires an extraordinary genius, and an uncommon share of judgment and attention, to give them, in another language, that air of divinity, that majestic simplicity and unaffected grandeur, in which their peculiar excellence consists. On this occasion, every frivolous embellishment of style, every flower of rhetoric, every appearance of affectation, ought to be exploded, as inconsistent with the solemnity of the Holy Scriptures, and the character of Christ and his apostles.

The common English translation is a valuable work, and in general has happily preserved the venerable simplicity of the sacred writers; but it is by no means free from defects: the sense, in many instances, is meanly and imperfectly expressed; and its warmest advocates must allow, that a more accurate and elegant version would be of infinite service to Christianity; would obviate a thousand difficulties and objections; prevent a multitude of chimerical notions and controversial disputes; give a proper dignity and lustre to divine revelation; and convince the unbeliever, that whatever appears confused, coarse, or ridiculous, in the Holy Scriptures, ought to be imputed to the translation.

The work which is here presented to the public, is intended to answer these important ends; or, in other words, to exhibit the genuine ideas and doctrines of the sacred writers in clear and elegant language; and allure the younger and the politer part of mankind to read a book, which is now too generally disregarded as a volume containing little to amuse and delight, and furnishing a study congenial only to the melancholy mind of a desponding visionary, or the gloom of old age.

This, says Mr. Harwood, is the first attempt of this nature in our language, and this consideration, I hope, will entitle it to the learned reader's candour and indulgence. In this undertaking, Castalio was my precedent and pattern. I have attempted in English, what Castalio executed in Latin. Castalio

No hath deserved well of mankind for translating the Scriptures in a pure, elegant, and diffusive style.

‘ The relation and mutual dependence of detached sentences, and the several distinct deductions in a train of argumentation, I have pointed out and elucidated by the incidental insertion of a few connective words or particles. The obscure passages that variously occur, I have attempted in the body of the Translation to explain and illustrate in a perspicuous and explicit manner. I have carefully explored and have endeavoured, upon rational principles, clearly to exhibit the reasoning of St. Paul in the Romans and Galatians. The old division of chapters and verses I have been persuaded, contrary to my own judgment, to retain; but I have every where signified to the reader, by the manner of printing and punctuation, when they are erroneous; and I have divided the whole into sections. The parallel passages, and illustrations of particular phrases and modes of expression from the Greek and Latin classics, I collected in reading the antients, and I have generally specified the page and edition from which they are cited.

‘ I can truly say, and I appeal to that Being for my sincerity, before whom I must very shortly appear, that my first and primary design in this work was to exhibit the Christian religion in its native purity and original simplicity, unadulterated with human systems, creeds, doctrines, and modes of faith. In this work I have considered myself as belonging to no one party, sect, and denomination of Christians, but have given a fair and honest version of the divine Volume, just as if I had sat down to translate Plato, Xenophon, Thucydides, Plutarch, or any other Greek writer, with a mind exempt, as much as frail humanity can be exempt, from prejudices and prepossession, and solely intent upon investigating and discovering truth.

‘ Every one must be convinced, that a faithful and accurate version of any writer in a dead language, is sufficient for understanding the meaning and design of that author, and that the fidelity of such a translator entirely supercedes all the tedious explications and laborious idleness of dull and heavy commentators. The author, therefore, presumes to assert, that the New Testament itself, if carefully and candidly perused, with a mind open to the reception of truth, will, by all rational and intelligent Christians, be judged to conduce to a more clear and comprehensive knowledge of Christianity than those voluminous critics; paraphrasts, illustrators, and interpreters of the sacred Scriptures, who have, in general, done more harm than good, as the majority of them have strenuously laboured to make Jesus Christ and his apostles, Papists, or Lutherans, or Calvinists, and have been more studious to wrest the Scriptures to their preconceived notions, than to adjust their religious sentiments

ments by the plain dictates of reason, and the infallible rule and standard of the divine oracles. Within these few years what dire inundations have we seen rushing from the press and deluging the public, of Commentators upon the Scriptures, Explanations of the Holy Bible, the Royal Bible with notes, the Grand Complete Bible, the Grand Imperial Bible! some the jobs of mercenary booksellers, others the sickly dreams of illiterate enthusiasts and entranced visionaries, and the generality of them, the sinister production of dark and melancholy divines, the bigotted abettors of unintelligible mysteries and unscriptural absurdities. But notwithstanding this melancholy state of religion, and this general corruption of pure and primitive Christianity, yet, blessed be God, Liberty, religious Liberty, has still a temple in the breast of thousands; and the love of truth, *as it is in Jesus*, and not in human creeds, is warm and vigorous in the bosoms of immense numbers of my happy countrymen! Many of these worthy souls have encouraged me. The thought of them, and their cause, has ever inspired me with ardour and animation in my studies. For these I have translated the New Testament. These, and these alone will be my readers. The patronage and protection of these hath enabled me, and will ever enable me, to look down upon the illiberal scurrility and impotent fury of the uncharitable bigot with Christian contempt.

‘In fine, since deism, infidelity, and scepticism, so much prevail in the present age; since even popery now hath its public assertors and advocates; since enthusiasm is continually duping and enslaving the credulous and ignorant, both among the great vulgar and the small, and is daily making a more rapid and amazing progress all around us; since rational Christianity is, at present, regarded with so much contempt, and even horror, by the generality of the world; and since a love of unintelligible mysteries, and a fondness for gloomy and inexplicable doctrines, have, with the majority, discarded reason and common sense from religion, the author flatters himself the present work will be useful to his country, in which it hath been his study to free the New Testament from those false translations, which, at present, deform it, and render it absolutely unintelligible to all common readers; to purify its sacred streams from those corrupt admixtures, by which it was industriously suited to the false taste of the monarch and of the age, in which it was translated; to represent it, as it really is, in itself, a most rational, uniform, amiable, consistent scheme; and to exhibit, before the candid, the unprejudiced, and the intelligent of all parties, the true, original, divine form of Christianity, in its beautiful simplicity, divested of all the meretricious attire with which

which it hath been loaded, and solely adorned with its native elegance and charms, which need only be contemplated, in order to excite the admiration, transport, and love of every ingenuous and virtuous bosom.'

In the execution of this design, Mr. Harwood has proceeded with a laudable spirit of independency; has disclaimed the authority of councils, creeds, and systems; and freely pursued what he thought the most rational scheme of interpretation. Here, then, the reader will find no traces of those popular controversies, which have been maintained for many ages by theological writers concerning the trinity, predestination, election, reprobation, original sin, irresistible grace, the atonement of Christ, imputed righteousness, transubstantiation, &c. In this translation these ideas are annihilated; and the passages, on which these doctrines have been founded, are interpreted in a sense, which, in the translator's opinion, (and perhaps in reality) is more agreeable to reason and the tenor of scripture.

We shall now proceed to consider the language of this new translation.—The reader, while he peruses the extracts which we shall here produce, is desired to observe, that this is a liberal and diffusive version of the sacred classics; and is calculated to answer the purpose of an explanatory paraphrase, as well as a free and elegant translation.

The Lord's Prayer is expressed in the following terms:

Mat. vi. 9. 'O Thou great governour and parent of universal nature—who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfective of their own!

10 May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed—May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy spirits do in the regions of immortality—

11 As thou hast hitherto most mercifully supplied our wants, deny us not the necessities and conveniencies of life, while thou art pleased to continue us in it—

12 Pardon the numerous errors and sins, which we have been guilty of towards thee; as we freely forgive and erase from our hearts the injuries that our fellow-creatures have done to us—

13 Suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpose and rescue us from vice and ruin—These requests we address unto thee, for
thou

thou art possessed of power which enables thee to succour, and of goodness, which disposes thee to befriend all thy creatures—and these thy glorious perfections will continue immutable, and be the objects of praise and adoration throughout all the ages of eternity! Amen!

Though this translation is animated, and supercedes all explanatory notes, yet, in simplicity, conciseness, and energy, it is not comparable to the original. The third sentence, in particular, is an unreasonable circumlocution; and, after all, neither so clear, nor so expressive, as these comprehensive words, *Αγιάσθητε το ὄνομα σου*.—This prayer, in its present form, is very different from the model which our Saviour proposed for the imitation of his disciples.

The parable of the prodigal son is translated in this manner:

‘ Luke xv. 11 A gentleman of a splendid family and opulent fortune had two sons.

‘ 12 One day the younger approached his father, and begged him in the most importunate and soothing terms to make a partition of his effects betwixt himself and his elder brother—The indulgent father, overcome by his blandishments, immediately divided all his fortunes betwixt them.

‘ 13 A few days after, the younger brother converted all the estates that had been thus assigned him into ready money—left his native soil, and settled in a foreign country—where, by a course of debauchery, profligacy, and every expensive and fashionable amusement and dissipation, in a very short time, he squandered it all away.

‘ 14 As soon as he had dissipated his fortune, and was now reduced to extreme indigence—a terrible famine visited the country in which he resided, and raged with such dire and universal devastation, that he was in want even of the common necessaries of life.

‘ 15 Finding himself now destitute of bread, and having nothing to eat to satisfy a raging appetite—he went to an opulent citizen, and begged him in the most supplicant terms that he would employ him in any menial drudgery—The gentleman hired him, and sent him into his fields to feed swine.

‘ 16 Here he was so dreadfully tormented with hunger, that he envied even the swine the husks which he saw them greedily devour—and would willingly have allayed with these the dire sensations he felt—but none of his fellow-servants would permit him.

‘ 17 But reflection, which his vices had kept so long in a profound sleep, now awoke—He now began to review the past scenes of his life, and all the plenty and happiness in which he had

had once lived now rushed into his mind—What a vast number of servants, said he, hath my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger.

‘ 18 I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me—I will kneel before him, and accost him in these penitent and pathetic terms—Best of parents! I acknowledge myself an ungrateful creature to heaven and to you!

‘ 19 I have rendered myself, by a long course of many shameful vices, unworthy of the name of your child!—Condescend to hire me into your family in the capacity of the meanest slave.

‘ 20 Having formed this resolution, he travelled towards home, without cloaths, and without shoes—with all the haste, that a body pining with hunger, and exhausted by fatigue could make—When he was now come within sight of home, his father saw him at a distance—knew him—and was subdued at once with paternal tenderness and pity—He rushed to meet him with swift and impatient steps—folded him in his arms—imprinted a thousand ardent kisses on his lips—the tears straying down his venerable cheeks, and the big passions, that struggled in his breast, choking his utterance.

‘ 21 After some time the son said—Best and kindest of parents! I have been guilty of the blackest ingratitude both to God and to you!—I am unworthy ever to be called your child!

‘ 22 His father without making any reply to these words, called his servants, saying, Bring hither immediately a complete suit of the best apparel I have in the house—

‘ 23 And do you fetch the fat calf from the stall, and kill it—for we will devote this day to festivity and joy.

‘ 24 For this is my son!—He, whose death I have so long and bitterly deplored, is yet alive!—Him, whom I believed had miserably perished, I have now recovered!—A most splendid entertainment was accordingly prepared—and every heart was dilated with transport on this happy occasion.

‘ 25 In the mean time, while they were thus joyfully celebrating his return—the elder brother was absent in the fields—On his coming home in the evening, when he approached the house, he heard the whole dome resound with vocal and instrumental music, and dancing.

‘ 26 He called one of the servants, and asked him the meaning of this unexpected scene.

‘ 27 The servant said, Your brother, Sir, is just returned

from abroad—and your father is celebrating this happy occasion by a most splendid and elegant entertainment.

‘ 28 This account of his father’s conduct highly incensed and exasperated him—and he obstinately refused to go into the hall to his brother, and to the other company—His behaviour being told the father, he came out to him—and even intreated him to come in, and share their felicity.

‘ 29 To these affectionate persuasions he sullenly replied, I have done all your drudgery for a great number of years past, and never once disobeyed any of your orders—yet you never made me a present even of such a trifle as a kid, and bad me go and entertain my friends.

‘ 30 But no sooner doth this libertine return to you, after having dissipated all the fortune you gave him in the vilest sensuality and debauchery—but you embrace him in an ecstasy of joy—bathe him in a flood of tears—and solemnize the day by a sumptuous and magnificent feast.

‘ 31 His father said to him, My dear son! the paternal inheritance you know, is yours—You have been always with me: I have never regretted your absence—

‘ 32 You too ought therefore to indulge the warmest joy, and mutually to share in our transports, upon receiving a brother, whose death we have so often lamented, and recovering one, whose loss we have so bitterly deplored.’

In the original this narrative is plain, simple, and affecting; but in the translation, it is pompous and rhetorical; and looks more like the composition of an affected pedant, or an ostentatious philosopher, than one of the sober and familiar parables of Jesus Christ.

We have the same objection to the following passages:

‘ They shall drive and precipitate them into a yawning gulph of flaming fire, where they shall feel the most excruciating pain, and suffer misery and horror unutterable. But the sincerely pious and virtuous shall then be invested with a robe of celestial glory, resembling the pure effulgence of the meridian sun.’ Matt. xiii. 42, 43.

‘ Then will the bolts of divine vengeance be hurled upon this devoted city.’ Luke xxi. 22.

‘ Beyond expression miserable will be the condition of those, whose flight will be then impeded or prevented by advanced pregnancy, or the incumbrance of suckling infants.’ Mar. xiii. 17.

‘ The sun shall be shrowded in midnight darkness—the moon shall be one great blank in the firmament,—the stars shall drop from their spheres, and all the heavenly powers be shook and disturbed by the most violent concussions.’

‘ Fright,

'Fright, terror, and amazement, will freeze the hearts of those who are spectators of these phenomena—and every one will shudder with fear and horror, when they brood over the sad prospect of those impending calamities which these dire prodigies indicate.' Luke xxi. 26.

'Wherever the putrid carcase lies, to that place will the eagles collect to glut their raging hunger.' Matt. xxiv. 28.

This is the stile of a rhetorical declaimer, a nauseous affectation of sublimity; or, as Sedulius expresses it, an attempt—

"Grandisoni pompare modis, tragicoque boatu."

But, as "the bald and barbarous language of our old vulgar version" seemed to be only calculated for plebeian readers, our translator has endeavoured to accommodate his work to persons of taste and distinction; and has therefore diffused an air of *politeness* over the sacred pages. In this version, a *gentleman* is the subject of almost every parable.—A *gentleman* of a splendid family and opulent fortune had two sons—a *gentleman* had an immense estate—a *gentleman* planted a fig-tree—and a *gentleman* sent his servant into the field to feed swine. Our Saviour, when he went to restore the daughter of Jairus to life, took her by the hand, and addressed her with all the politeness of a modern physician, in this genteel and tender language—'Young lady, rise!' When he enquired where the body of Lazarus was deposited, the friends of the deceased very politely said, 'Please, Sir, to attend us to the place.' Even the populace, when they conducted him in triumph to the gates of Jerusalem, used this elegant acclamation—'Hail him, O ye celestial powers! Let the highest angelic orders celebrate his praise!'

This ingenious author undoubtedly possesses a lively imagination, and writes with uncommon spirit and fluency. But his diction, in this work, is certainly too much decorated with splendid epithets, rhetorical flourishes, and poetical expressions. He has arrayed the sacred writers as Herod did our Saviour, in gorgeous robes, instead of that plain and primitive cloathing which is suitable to their venerable characters.

If, in any future edition, Mr. Harwood (whose abilities are not to be disputed) will only reduce his language to that simplicity for which he has applauded the writings of St. John, his work will entitle him to a distinguished reputation in the republic of letters. For, to produce only one instance, we will venture to affirm, that the plain and simple expression, *Jesus wept*, is infinitely more beautiful and pathetic than this fantastic language—*Jesus burst into a flood of tears*.

To this work, Mr. Harwood has subjoined a translation of

Clement's epistle to the Corinthians, which is annexed to the Alexandrian manuscript of the New Testament, and esteemed a valuable piece of christian antiquity.

VI. *Historic Doubts on the Life and Reign of King Richard the Third.* By Mr. Horace Walpole. 4to. Pr. 5 s. Doddsley.

THESE Doubts are ushered in with a preface, in which the old English historians are plentifully abused for their ignorance and barbarity. 'The Welsh and Erse tongues wanted not harmony: but never did exist a more barbarous jargon than the dialect, still venerated by antiquaries, and called Saxon. It was so uncouth, so inflexible to all composition, that the monks, retaining the idiom, were reduced to write in what they took or meant for Latin.

'The Norman Tyranny succeeded, and gave this Babel of savage sounds a wrench towards their own language. Such a mixture necessarily required ages to bring it to some standard: and, consequently, whatever compositions were formed during its progress, were sure of growing obsolete. However, the authors of those days were not likely to make these obvious reflections; and indeed seemed to have aimed at no one perfection. From the Conquest to the reign of Henry the Eighth it is difficult to discover any one beauty in our writers, but their simplicity. They told their tale, like story-tellers; that is, they related without art or ornament; and they related whatever they heard. No councils of princes, no motives of conduct, no remoter springs of action, did they investigate or learn. We have even little light into the characters of the actors. A king, or an archbishop of Canterbury are the only persons with whom we are made much acquainted.'

Mr. Walpole, when he undertook this work, seems to have drawn on a pair of white gloves, and to have resolved not to dirty them by any researches into *antiquity*, or any investigations leading to the truth of history. Could any gentleman peruse Ingulphus, Matthew Paris, William of Malmesbury, Henry of Huntingdon, Hoveden, and other historians who were contemporary, or nearly so, with the facts they relate, and say that they were either partial, uninformed, or barbarous? Can any nation in Europe produce a set of free, well-instructed, antient historians, equal to those of England? Do not the French and Italians appeal to Matthew Paris as their most authentic guide, even in the transactions of their own country? And we believe our author will be puzzled, even in this enlightened age, to produce a Latin historian now alive superior to William of Malmesbury,

bury, not only with regard to spirit, sentiment, and authenticity, but—nay, do not start, sir!—to the beauty of composition, and the elegance of diction. In short, he has all the properties which form what the ancients call the “succulence of history.”

‘Recourse, says Mr. Walpole, has been had to records, and they are far from corroborating the testimonies of our historians.’ If this gentleman means the jejune, barbarous, uninformed historians he has described, the public would have been highly obliged to him, had he given us some instances of this disagreement. Great part of their works consists of records; and the most important of all our records, we mean Magna Charta, when the original was recovered, was found to have been given fairly by Matthew Paris, though it was adulterated and mutilated even in our law books.

With regard to the principal scope of this performance, Mr. Walpole thus states the supposed crimes of Richard III.

1st. His murder of Edward prince of Wales, son of Henry the sixth.

2d. His murder of Henry the sixth.

3d. The murder of his brother George duke of Clarence.

4th. The execution of Rivers, Gray, and Vaughan.

5th. The execution of lord Hastings.

6th. The murder of Edward the fifth and his brother.

7th. The murder of his own queen.

To which may be added, as they are thrown into the list to blacken him, his intended match with his own niece Elizabeth, the penance of Jane Shore, and his own personal deformities.

We shall follow our author in the same detail; and we will venture to say it will appear, that he has not advanced a single criticism, or, as he is pleased to call it, Doubt, nor a single fact that materially affects his subject, which was not published long before even Mr. Carte's *many falsehoods*, as this writer terms it, appeared in print. Had he given himself very little trouble, he might have seen that Mr. Carte borrowed from Mr. Guthrie all the doubts and scruples which he affected as to Richard's history. With respect to the murder of Edward prince of Wales and Henry VI. Mr. Walpole observes, that Fabian, the oldest historian of those times, and the Chronicle of Croyland, make no mention of the duke of Gloucester as being accessory to the prince's murder. Hall, who closed his work with the reign of Henry VIII, expressly mentions the murderers to have been the dukes of Clarence and Gloucester, the marquis of Dorset, and William lord Hastings. Our Doubter says that the crime is so far from being established by

any authority, that Richard deserves to be entirely acquitted of it. We cannot pronounce this acquittal entirely upon this gentleman's negative evidence; but it is certainly some extenuation of the guilt (if Richard was actually concerned in it) that others were equally criminal as himself: nor can we think that Hall would have wantonly blackened the memory of lord Hastings, who was allowed to have been a nobleman of great spirit and worth, and who certainly was put to death by Richard.

The murder of Henry VI. is the next charge from which our author endeavours to clear Richard. Did not Mr. Walpole entertain an antipathy to the real evidences of history, he would have found in the English records, a sufficient confutation of that silly report of Henry being put to a violent death. Carte, who was instructed by the historian above-mentioned, speaks of him as dying a natural death; and there can be no manner of doubt he did. All our historians have fixed the time of his death to the 21st of May, though nothing is more certain than it is from records*, that he survived the 12th of June. This anachronism, which is even preserved by Carte, sufficiently destroys the credit due to the stabbing historians of Henry; nor has Mr. Walpole taken any notice, that it is more than probable the duke of Gloucester was in the west of England at the time of Henry's death, suppressing the remains of Falconbridge's rebellion. With the same laudable neglect of enquiry, he has forgot to inform us, that Henry's body was carried to St. Paul's church, and from thence to Black-friars, and that at both places it lay for some time exposed to public view. He has likewise forgot that by the accounts, still extant in the Tower, of disbursements for Henry's maintenance while a prisoner, Sayer, his keeper, was paid for his board down to the 12th of June; and that the bill for his funeral expences is dated the 24th of the same month, on which day he probably died.

Would it have been doing any more than justice to the memory of Richard, if Mr. Walpole had, from the same authentic records, contradicted former historians, who assert that Henry's corpse was carried without priest or clerk, torch or taper, singing or saying, to be buried at Chertsey? How groundless this is, appears from the record which the reader will find in the note †. In short, in discussing this charge, our Doubter, we are

* Rymer, vol. ii. pag. 712.

† Hugoni Brice in denariis sibi liberatis per manus proprias pro tot denariis per ipsum solutis tam pro clero, tela linea speciebus & aliis ordinariis expensis, per ipsum appositis & expenditis circa sepulturam dicti Henrici de Windesore, qui infra turrim

are afraid, has incurred the very censure of credulity which he has so liberally bestowed upon others.

Mr. Walpole next examines the charge of Richard's murdering his brother Clarence. 'I shall (says he) set aside our historians (whose gossiping narratives, as we have seen, deserve little regard) because we have better authority to direct our enquiries: and this is, the attainder of the duke of Clarence, as it is set forth in the Parliamentary History (copied indeed from Habington's Life of Edward the Fourth) and by the editors of that history justly supposed to be taken from Stowe, who had seen the original bill of attainder. The crimes and conspiracy of Clarence are there particularly enumerated, and even his dealing with conjurers and necromancers, a charge however absurd, yet often made use of in that age. Eleanor Cobham, wife of Humphrey duke of Gloucester, had been condemned on a parallel accusation. In France it was a common charge; and I think, so late as the reign of Henry the Eighth, Edward duke of Buckingham was said to have consulted astrologers and such like cattle, on the succession of the crown. Whether Clarence was guilty we cannot easily tell; for in those times neither the public nor the prisoner were often favoured with knowing the evidence on which sentence was passed. Nor was much information of that sort given to or asked by parliament itself, previous to bills of attainder. The duke of Clarence appears

turrim Londoniæ diem suum clausit extremum; ac pro vadiis & regardis diverforum hominum portantium tortos a turre prædicta usque ecclesiam cathedralem sancti Pauli Londoniæ, & abinde usque Chertefey, cum corpore presente, per breve prædictum 15l. 3s. 6d.—Magistro Richardo Martyn, in denariis sibi liberatis advices, videlicet, una vice per manus proprias 9l. 10s. 11d. pro tot denariis per ipsum solutus pro 28 ulnis telæ lineæ de Holandia & expensis factis tam infra turrim prædictam ad ultimum valedicti Henrici quam apud Chertefey in die sepulturæ ejusdem, ac pro regardo dato diversis soldariis calesii vigilantibus circa corpus, & pro conductu bargearum cum magistris & nautis remigantibus per aquam Thamisis usque Chertefey prædicta: & alia vice 8l. 12s. 3d. pro tot denariis per ipsum solutis 4 ordinibus fratrum infra civitatem Londoniæ, & fratribus Sanctæ Crucis in eadem, & in aliis operibus caritativis; videlicet, fratribus Carmelitis 20s. fratribus Augustinis 20s. fratribus Minoribus 20s. fratribus Prædicatoribus pro obsequiis & missis celebrandis 40s. & dictis fratribus Sanctæ Crucis 10s. ac pro obsequiis & missis dicendis apud Chertefey prædictam in die sepulturæ dicti Henrici 52s. 3d. per breve prædictum 18l. 3s. 2d. Ibid. p. 712, 713.

to have been at once a weak, volatile, injudicious, and ambitious man. He had abandoned his brother Edward, had espoused the daughter of Warwick, the great enemy of their house, and had even been declared successor to Henry the sixth and his son prince Edward.

We cannot perceive any new information which the reader can gain from the preceding quotation. It had been far more for our author's purpose to have mentioned, that Edward's queen had discovered the duke of Clarence to be the secret rival of her brother the earl of Rivers for the hand of the young dutchess of Burgundy in marriage; and this had invincibly prepossessed her against that unhappy prince. He likewise might have remarked, that Warwick's daughter, whom Clarence had married, was then dead; and that it is not certain whether the attainder of Clarence passed before or after his death. Where is the absurdity in believing that a man of Clarence's disposition, while he was under confinement in the Tower betook himself to drinking, and that his brothers might supply him with malmsey, so that a butt of this wine may be literally considered as the instrument of his death. 'But (says this historian) the strong evidence on which Richard must be acquitted, and indeed even of having contributed to his death, was the testimony of Edward himself. "Being some time afterwards solicited to pardon a notorious criminal, the king's conscience broke forth, "Unhappy brother!" cried he; "for whom no man would intercede—yet ye all can be intercessors for a villain!" Is not the same story told of other princes? A most admirable evidence truly! If Mr. Walpole can believe this story of a man so hardened in blood, and so insensible of remorse, as Edward IV. was, he may swallow all the improbabilities he affects to condemn.

We now proceed to the supposed deaths of Edward V. and his brother; and we are sorry to declare, that there is not a single new remark through the whole of this disquisition, which affects the constituent parts of the history, or affords any new light. Carte, upon whom this writer builds so much, borrowed all his remarks on that head, as has been already observed, from another historian, whose work was published four years before his appeared. As it is neither our custom nor inclination to swell this Review with transcripts from former publications, such of our readers who have an opportunity to turn to Mr. Guthrie's history, may satisfy themselves; but those who have not, may be pleased with one or two specimens.

'The great source, says Mr. Walpole, from whence all later historians have taken their materials for the reign of Richard the third, is Sir Thomas More. Grafton, the next in order, has copied him verbatim: So does Hollinghed—and we are told by the former

mer in a marginal note, that Sir Thomas was under-sheriff of London when he composed his work. It is in truth a composition, and a very beautiful one. He was then in the vigour of his fancy, and fresh from the study of the Greek and Roman historians, whose manner he has imitated in divers imaginary orations. They serve to lengthen an unknown history of little more than two months into a pretty sizeable volume; but are no more to be received as genuine, than the facts they are adduced to countenance. An under-sheriff of London, aged but twenty-eight, and recently marked with the displeasure of the crown, was not likely to be furnished with materials from any high authority, and could not receive them from the best authority, I mean the adverse party, who were proscribed, and all their chiefs banished or put to death.

The reader, in the notes, will find the words of the other historian, and thereby be enabled to judge how faithfully our author has copied his ideas *. Mr. Walpole proceeds: "The queen, hearing what had happened, took sanctuary at Westminster, with her other son the duke of York, and the princesses her daughters. Rotheram, archbishop of York and lord Chancellor, repaired to her with the great seal, and endeavoured to comfort her dismay with a friendly message he had received from Hastings, who was with the confederate lords on

* "But I must here inform my reader, that we must cautiously proceed in this part of our history. The original authors of it wrote under the influence of the house of Lancaster, and nothing was then thought too mean, however false it might be, for flattering the reigning powers. Sir Thomas More, a great name in history, is the chief author who has given countenance to this imputation upon Richard; but that great man is far from being, in this case, an unexceptionable testimony. His adulation to Henry VIII. was as gross as the most mercenary writer could pay; nor did he ever, but in death, deserve the name he has obtained for sincerity and honesty. Yet, after all, neither he nor Hall have fixed the death of Henry upon the duke of Gloucester, upon any other authority than that of common fame. That such a report might be flagrant in their time when Richard's memory was detested, is extremely probable; but we know of nothing at the time of his death that fixes it upon that prince. Nay, farther, I can find no authority which proves that Henry died a violent death. On the contrary, we even find, from authors who wrote under the influence of the house of Lancaster, that it was reported he died of perfect anguish and grief of mind." Guthrie's Hist. of Eng. vol. ii. pag. 719.

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the road. "A woe worth him!" quoth the queen, "for it is he that goeth about to destroy me and my blood!" Not a word is said of her suspecting the duke of Gloucester. The archbishop seems to have been the first who entertained any suspicion; and yet, if all that our historian says of him is true, Rotheram was far from being a shrewd man: witness the indiscreet answer which he is said to have made on this occasion. "Madam," quoth he, "be of good comfort, and assure you, "if they crown any other king than your son whom they now have, we shall on the morrow crown his brother, whom you have here with you." Did the silly prelate think that it would be much consolation to a mother, whose eldest son might be murdered, that her younger son would be crowned in prison! or was she to be satisfied with seeing one son entitled to the crown, and the other enjoying it nominally?

In the notes our reader will find a different representation of this matter*. With respect to Rotheram's being a silly prelate for the declaration he made to the queen, we are so far from

* "The lord Hastings, having a high opinion of the duke of Gloucester's virtue and loyalty, had been in the secret of his taking the king out of the hands of Rivers; and was even warm for persecuting the queen's relations, on account of their insolences. He was, therefore, so far from being under a surprise at the news, that he received it with pleasure; and he heard, with satisfaction, that the queen, about midnight after the accounts came, had retired within the precincts of Westminster-Abbey, where she had registered herself; the duke of York whom she had along with her, all her daughters, and her necessary servants, as sanctuary persons. The lord Hastings did not fail that very night to apprise the archbishop of York, then lord chancellor of England, not only of the arrest of the lords, but of the queen's retreat into the sanctuary, desiring him to be easy. But this message produced a very different effect upon the archbishop. He immediately, before day-light, hastened to the sanctuary; where he found the queen and her children in all the bitterness of affliction, bewailing their misery, and cursing its authors. The archbishop, like a worthy prelate as he was, acquainted her of the message of the lord Hastings to him; he assured her, that, if the lords should put the king to death, he would immediately crown the duke of York, who was still safe, and out of their power; and lastly, as an earnest of his affection for his former master's family, he left in her custody the great seal of England." Guthrie's Hist. of Eng. vol. ii. pag. 747.

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agreeing with this writer, that we think it was the most spirited and patriotic assurance he could give her, unless he could have rescued the young king from the hands he was in. When the lord Hamilton, (who, after his father and Mary queen of Scots, was next heir to the crown of Scotland) was in the hands of cardinal Beaton's murderers, and in danger of being sent a prisoner to England, the Scotch parliament actually set aside the young lord from his succession to his father and the crown, while he remained in the hands of the conspirators; and the other sons, according to their several ages, were substituted in his place.

Perhaps we ought to require some better authority than the Parliamentary History, before we pronounce the English historians careless for not noticing that Richard duke of York was even appointed prince of Wales, tho', to use the words of the record; "he was to be reputed, and styled to be the very heir apparent to the crown." Mr. Walpole has advanced nothing new with regard to Richard's acquiring the protectorate, and thus descants upon the report said to be spread by him concerning his mother's incontinency. In Richard's case the imputation was beyond measure atrocious and absurd. What! taint the fame of his mother to pave his way to the crown! Who had heard of her guilt? And if guilty, how came she to stop the career of her intrigues? But Richard had better pretensions, and had no occasion to start doubts even on his own legitimacy, which was too much connected with that of his brothers to be tossed and bandied about before the multitude. Clarence had been solemnly attainted by act of parliament, and his children were out of the question. The doubts on the validity of Edward's marriage were better grounds for Richard's proceedings than aspersion of his mother's honour. On that invalidity he claimed the crown, and obtained it; and with such universal concurrence, that the nation undoubtedly was on his side—but as he could not deprive his nephews, on that foundation, without bastardizing their sisters too, no wonder the historians, who wrote under the Lancastrian domination, have used all their art and industry to misrepresent the fact.

There is nothing in all this original, since it had been before observed, by the historian *not mentioned* by Mr. Walpole, that "this is a suggestion which seems to spring from those writers hating Richard, who must have thereby wantonly attacked the honour of his own mother. It is more probable that they were instructed to insist upon the precontract between the lady Eleanor Butler and Edward, which rendered all the posterity of Edward's marriage with the lady Gray illegitimate."

This article would greatly exceed our usual limits, were we to follow this author through all his pretended discoveries and

and reasonings, not one of which clear up a single point of his subject. He takes no notice of the improbability that dame Eleanor Butler (whom he owns to have been descended from the greatest blood of England) would have been silent, had she been really married to Edward IV. at the time he was courting the lady Bona, or when he owned his marriage with Sir John Gray's widow. This is the more remarkable, as her high birth must have procured her friends; and as the duchess of York, Edward's mother, not only opposed his marriage with the lady Gray, but aspersed her character, and alledged a precontract with the lady Eleanor Butler, though that lady acquitted the king of any promise, but not herself of frailty, in open court. Mr. Walpole's candour ought to have mentioned those circumstances, which are so material to his subject, and which tend to prove the unnatural ambition of Richard, in reviving so groundless a charge as that of Edward's precontract or wedding before his marriage with the lady Grey.

Mr. Walpole exults greatly upon an entry in a coronation roll of apparel furnished "to lord Edward, son of late king Edward IV. for his apparel and array, that is to say, a short gowne made of two yards and three quarters of crymfsy clothe of gold, lyned with two yards $\frac{1}{2}$ of blac velvet, a long gowne made of vi yards \overline{D} of crymfyn cloth of gold lynned with fix yards of green damask, a shorte gowne made of two yards $\frac{1}{2}$ of purpelt velvett lyned with two yards $\frac{1}{2}$ of green damask, a doublett and a stomacher made of two yards of blac satyn, &c." "besides two foot cloths, a bonet of purple velvet, nine horse harness, and nine saddle houses (houfings) of blue velvet, gilt spurs, with many other rich articles, and magnificent apparel for his henchmen or pages."

From this entry our author concludes, that the deposed king walked, or it was intended he should walk, at his uncle's coronation. As we have not hitherto had an opportunity of inspecting the roll, all we can say concerning it must be conjectural. We cannot omit observing, however, that at the time Richard assumed the crown, a committee was sitting for ordering the coronation of his nephew; and we suspect that the apparel and appurtenances, here mentioned, were actually intended for the young king; but that the committee, not having completed its business when he was bastardized, the entry was made upon Richard's accession, when Edward was no longer acknowledged as king. Mr. Walpole himself owns that the entry is uncommonly fair, accurate, and ample. If Edward V. was a bastard without any title, what right had he to walk at his uncle's coronation? Why was such magnificent apparel assigned him? And, above all, how came he entitled to have henchmen

benchmen (which we apprehend were in those days appropriated to royal dignity) with magnificent apparel? As to Richard's supposed intention of restoring the crown to young Edward when the latter should be of full age, it is so ridiculous that it deserves neither consideration nor confutation.

Our historian rejects Tyrrel's being mentioned as a proper person for murdering the young princes by a nameless page, and takes great pains to prove him to have been a very considerable officer of the crown, and to have walked at Richard's preceding coronation. Had Mr. Walpole condescended to consult records, he might have spoken of Tyrrel with much more precision, and in a manner which we think renders it highly probable that he was the murderer of the young king. Tyrrel was little better than a common executioner, under the denomination of one of the commissioners for exercising the office of high-constable of England. His commission for this infernal office is dated November 4, 1482; and his business is described in that commission as follows, viz. "That he shall proceed upon matters of high-treason, and in short all capital cases whatsoever, the cognizance of which belongs to the constable's court without the least noise or forms of justice; (we keep by the words of the record) and that they should, upon mere inspection of the fact, proceed to execution, and that without any appeal being admitted."

There is, it is true, in this commission, a clause providing that the clerk should take down the minutes of the proceedings, and that the vice-marshal should be an assistant to the commissioners. But it is remarkable, that this clause is omitted in the commissions for that office granted by Richard III. so that Tyrrel, or whoever the murderer was, had no occasion to call in any assistance or clerks. Had not Tyrrel, with such a commission, some reason to think he was safe against all legal impeachments even in the following reign, when he commanded part of the English army at the battle of Dixmuyde, and was one of Henry VII.'s plenipotentiaries at the treaty of Estaples, and governor of Guines? The improbability of Tyrrel's concealing the death of the duke of York, if he really murdered him, is explained and illustrated by the historian before-mentioned, with more precision than, we think, it is by this author. The same may be said of the improbabilities attending Richard's employing Brackenbury, and every incident of the least importance to Mr. Walpole's subject: but as this article has already extended to an unusual length, we must avoid farther quotations.

The behaviour of James IV. of Scotland towards Perkin Warbeck, though one of the strongest evidences of that adventurer being

being the prince of Wales, has been strangely skimmed over by this sceptic historian, who considers scarcely any part of it, except that of James giving him a wife of the family of Huntley; though it is certain that the Scotch prince was so much convinced of Perkin being the duke of York, that for two years he rejected the flattering offer of Henry VII.'s eldest daughter in marriage; and even after that marriage took place, he dismissed him in a manner, and with a retinue, suitable to his high claim.

Mr. Walpole has touched, like other hebdomadal and diurnal writers, upon the ridiculous story of Richard III.'s supposed natural son, Richard Plantagenet the bricklayer, and, like them, has written in a vague unconvincing manner; though one plain circumstance must infallibly convince the world that the whole is an imposture; which is, that the star in which Richard III. is supposed to appear to his son, was not worn with the garter, till the reign of Charles I. as we learn from Rymer's Collections. Can any reader believe, that a writer who treats of this subject should be so uninformed, as to mention the Scotch duke of Albany being with Richard at York, as a proof of Richard being on good terms with the court of Scotland; when nothing is more certain than that the duke of Albany lived then an exile, proscribed from his country, and that Richard had assisted him in his attempt to dethrone his elder brother James III.?

Our limits will not permit us to bestow farther attention on this portion of historic fribbilism, which contributes no information as to the great facts the author pretends to canvass. We cannot, however, deny, that Mr. Walpole has produced some little historical anecdotes, which may prove entertaining to readers of that turn.

VII. *Poems upon various Subjects, Latin and English.* By the late Isaac Hawkins Browne, Esq. Published by his Son. 8vo.

†. Marth.

IT is a common remark, that posthumous publications are frequently injurious to the memory of their author: and indeed, when we consider how often they are intrusted to the care of mercenary editors, we shall find more reason for lamentation than surprize. It is, however, unfortunate that this evil should be only hurtful to those who have in life been celebrated for their genius or their learning. A bad writer is in no danger of having the splendor of his name tarnished by posthumous nonsense; but who is ignorant of the injury which the greatest reputations daily suffer by the publication of their *Genuine Remains*? The writings of Mr. Browne have been sufficiently applauded to render it necessary for his friends to prevent

prevent this abuse: and to whom could a collection of his works be better entrusted than to one, who certainly must be actuated by every powerful motive to do honour to the author and himself?

Many of the pieces contained in this volume have already received the approbation of the public. Those which are now published for the first time are so few, that they may serve to convince inconsiderate scribblers, that the best writers are not always the most voluminous. We must, however, express our concern to see any thing admitted into this collection by the editor, which possibly would have been excluded by the author. A composition of the least immoral tendency comes with a bad grace from him, who, by arguing with success for the fundamental principles of religion, has endeavoured to check the progress of exulting vice, and invigorate the efforts of depressed virtue. To annex, therefore, the *Epistle to Corinna* to a poem *On the Immortality of the Soul*, was to mingle the strains of piety with those of a contrary nature, and darken the light of heaven with the shades of hell. Upon the brightest characters the smallest blemish is discernable, as the least breath is perceived to fully the clearest glass; and though we well know that compositions of this kind are often to be esteemed rather as fallies of the imagination than as copies of the heart (a plea which we admit with all readiness in the present case) yet we must observe, that had this poem been excluded by the editor, few would have complained of his want of fidelity to the author.

The first piece in this collection is the Latin poem *De Animi Immortalitate*: to this is subjoined a translation by Mr. Jennyns. Few modern poems in the same language are written with equal force of reasoning and purity of diction. The translation claims a considerable share of merit. Though the author may be blamed by some for the too frequent use of the hypermetrical line of twelve syllables, yet this is fully compensated by his fidelity to the sense, the strength of his expression, the harmony of his numbers, and the correctness of his rhymes.

The next poem is an *Epistle upon Design and Beauty*; of which the editor gives this account. 'The Platonic idea of Beauty is pursued through the whole poem; by Design is meant, in a large and extensive sense, that power of genius, which enables the real artist to collect together his scattered ideas, to range them in proper order, and to form a regular plan, before he attempts to execute any work in architecture, painting, or poetry.' They who are acquainted with the Platonic system, may receive peculiar pleasure and instruction from this production.

duction. Through the whole, the verification is harmonious, but the rhymes are remarkably defective.

The universal applause with which the *Pipe of Tobacco* has been honoured, sufficiently indicates its merit. Of all the imitations, that of Young appears to be executed with the most success; and that of Swift with the least. Perhaps the epigrammatic couplet of the one, was more readily imitated than the strong sense of the other. In the imitation of Thomson, the author humorously and justly ridicules the uncouth phrases and inflated stile of that celebrated writer. For the verses in the manner of Ambrose Phillips, Mr. Browne was obliged to an ingenious friend.

We may farther observe, that our author, by his happy choice of the mottos prefixed to each piece, has conveyed to us an idea of the merits of the poets imitated, and of the opinion he entertained concerning them.

We come now to the poems of less importance, in which there are different degrees of merit. The sentiments, we must allow, are generally very just, and the imagery poetical; but in most of them there is a want of that novelty which is absolutely necessary in works of genius. In some the measure is unpleasing; and in others, where the measure is unexceptionable, the harmony is hurt by an injudicious structure of the verse, or incorrectness of the rhyme. In proof of the first objection, we shall produce the first four lines of the poem entitled, 'Horace, Ode XIV. Book I. imitated.'

‘ O Ship! shall new waves again bear thee to sea?

Where, alas! art thou driving? keep steady to shore;

Thy sides are left without an oar,

• And thy shaken mast groans, to rude tempests a prey.*

Of the second, the Ode on a Fit of the Gout, which we shall beg leave to quote entire, as it will give no small pleasure to our readers of taste, and at the same time afford a specimen of the author's abilities in lyric poetry.

† ‘ Wherefore was man thus form'd with eye sublime,

With active joints to traverse hill or plain,

But to contemplate nature in her prime,

Lord of this ample world, his fair domain?

* Our readers of metrical knowledge, will perceive, that what offends the ear in these lines, is the transition from the *Anapestic* measure to the *Iambic*: the one sprightly, the other grave.

† This is one of the few harmonious measures we have in our language: it has all the variety of the alternate rhyme, and all the gravity of the successive. Drayton, who studied verification as an art, has used it in all his Historical Legends.

Why on this various earth such beauty pour'd,
But for thy pleasure, Man, her sovereign lord?

Why does the mantling vine her juice afford
Nectareous, but to cheer with cordial taste?

Why are the earth and air and ocean stor'd

With beast, fish, fowl; if not for man's repast?

Yet what avails to me, or taste, or sight,
Exil'd from ev'ry object of delight?

So much I feel of anguish, day and night

Tortur'd; benum'd; in vain the fields to range

Me vernal breezes, and mild suns invite,

In vain the banquet smokes with kindly change
Of delicacies, while on ev'ry plate
Pain lurks in ambush, and alluring fate.

Fool, not to know the friendly powers create

These maladies in pity to mankind!

These abdicated reason reinstate

When lawless appetite usurps the mind;

Heaven's faithful centries at the door of bliss
Plac'd to deter, or to chastise excess.

Weak is the aid of wisdom to repress

Passion perverse; philosophy how vain!

'Gainst Circe's cup, enchanting sorcerers;

Or when the Syren sings her warbling strain.

Whate'er or sages teach, or bards reveal,

Men still are men, and learn but when they feel.

As in some free and well-pois'd common weal

Sedition warns the rulers how to steer,

As storms and thunders rattling with loud peal,

From noxious dregs the dull horizon clear;

So when the mind imbrutes in sloth supine,
Sharp pangs awake her energy divine.

Cease then, oh cease, fond mortal, to repine

At laws, which nature wisely did ordain;

Pleasure, what is it? rightly to define,

'Tis but a short-liv'd interval from pain:

Or rather, each, alternately renew'd,

Give to our lives a sweet vicissitude.

In this little piece there are some pleasing images, some just
and philosophical sentiments; but several instances of irregular
construction, inverted order, and incorrect versification,

In vain the fields to range

Me vernal breezes and mild suns invite,

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is surely a mode of combination foreign to the idiom of our language. Nor is the natural order of the words less violated in this line,

—————on every plate
Pain lurks in ambush, and alluring fate.

But, indeed, from the acknowledged learning of Mr. Browne, we are led to think, that these are not so much the effects of accident as design; and that by this distortion of his language, he thought to comply with the nature of lyric poetry. It is certain, that an involved diction and disjointed order characterise the antient lyrics. To censure this in them would be presumptuous, for they certainly were best acquainted with the genius of their own language. Of ours we may talk with more confidence, and boldly determine this irregularity of construction to be unnatural in a British poet, however pleasing it may have been in a Roman or a Greek.—But we have not yet done with this ode. There is perhaps nothing so prejudicial to a writer as affectation. It is too frequently found to stifle all the feelings of taste, and render useless all the dictates of judgment. Upon this principle we may account for the broken versification which Mr. Browne has suffered to offend the ear in this ode, with an intention to produce variety.

With beast, fish, fowl: if not for man's repast?—

Tortur'd, benumb'd: in vain the fields to range—

Passion perverse: philosophy how vain!

The reader will perceive, that throughout the poem, the lines which end one stanza, rhyme to that which begins the next. This, when proceeding from accident, is generally condemned, as tiring the ear with a repetition of the same sounds; and hence one reason may be given for our rejecting the sonnet: but how a fault can change its nature from its being effected by design, we are at a loss to discover. These objections may be termed the objections of him who “plies the piddling trade” of word-catching. But let us remember, that though in extensive compositions it is pedantry to pay an attention to *minutiae*, which is better employed upon connection of parts, justness of argument, and conduct of fable, yet, in smaller works, we are at liberty to require that correctness in which great part of their excellence consists. It is the height of polishing which gives value to the small diamond; and such is the nicety of our neighbours in their poetical trifles, that by the laws which the French poets have imposed upon themselves, the same word should not be suffered to appear twice in one sonnet. Apollo, says

says Boileau, in settling the laws of this poem, among other things to be observed,

Défendit qu'un vers foible y pût jamais entrer,
Ni qu'un mot déjà mis osât s'y remontrer.

There are other pieces in this volume with which we should be glad to oblige our readers, were we not afraid of extending this article too far. Among others, the verses on Phœbe, which begin with, 'O early plant of tender years,' have great delicacy; and the Epitaph written in imitation of Dryden, is exactly in the manner of that great poet. Of the Fragment in Latin verse, which closes the volume, little can be said. The editor tells us, that 'the author designed to have confuted the opinions of lord Bolingbroke, concerning the moral attributes of the Deity, and the doctrine of a future state.' - A character of his lordship by this writer is undoubtedly a curiosity; as such we present it our readers.

' Hæc ille—eloquio pariterque ac mente sagaci
Forte ut credideris, princeps, licet illius artes
Dicendi egregias nostrum vix carmen adumbret;
Esto; nec inficior, *gravior* quin multa, *fatius*
Plurima, nonnulla ac videatur dicere *veri*:
Ast idem interea veris ita falsa remiscet,
Totque per ambages movet agmine serpentina,
Quonam ut tendat iter vix demum agnoscere possis;
Sive hoc fraude mala faciat, prudensque scientque
Consilium tegat, incautum ut nec tale timentum
Alliciens animum, fallat graviore veneno,
Seu potius credas, (quis enim non credere inallet?)
Circumsusa tenent dubiam quia nubila mentem
Serus enim abstrusis admovit rebus acumen.'

In these lines the reader may perceive the same purity of language, and harmony of numbers, for which the other Latin poem of this ingenious writer is so justly admired.

We have here considered this Collection of Poems with that freedom of decision which the nature of our work requires. Nor must the friends of the author be offended, if we have ventured to censure as well as praise; for let it be remembered, that no human composition can be free from defects; and that a liberty of criticism is taken with most propriety, when the author under examination is beyond the reach of either censure or applause.

VIII: *An Essay on the Future Life of Brutes. Introduced with Observations upon Evil, its Nature and Origin.* By Richard Dean, Curate of Middleton. 2 Vols. Small 8vo. Pr. 4s. sewed. Kearsly.

WITHOUT communicating any of our own ideas concerning the future existence of brutes (which we should readily have done, had a worthier occasion offered) we proceed at once to give an account of the second of these volumes, in which this subject is more immediately treated: and as Mr. Dean has thrown the result of his enquiries into the form of propositions, we shall lay these propositions before our readers, together with the amount of the demonstrations, proofs, scholia, or whatever else they may be called, that are annexed to them; all and sundry of which, if we take the author's own word for it, stand unimpeached.

Prop. 1. The scriptures plainly intimate, that brute animals will have a being in future, and partake in some degree of those benefits which shall be conferred after the universal change.

In support of this *plain intimation*, our reverend author advances a difficult passage of a very difficult epistle, viz. Romans viii. 19—23, on which he bestows no less than eight-and-forty pages. The original word which is rendered *creation* in one of these verses, being translated *creature* in the others, seems to have suggested the idle conceit of the apostle's instructing his new converts in the immortality of brute souls. Nothing, however, as the best expositors are agreed, can be more remote from the apostle's intention.—Mr. D. might, in our judgment, with more brevity, and an equal shew of truth, have founded his argument on Col. i. 23, where the same inspired writer, using a less figurative and rhetorical style, speaks, in express terms, of the gospel “being preached to *every creature* under heaven.” But here, he would say, the word *creature* evidently stands for *man*, whereas in the former passage it signifies a *brast*; for, according to this Essayist, all other places of holy writ, to which we are referred for St. Paul's sense of the word *creature* in that favourite text, are so very different in their purport, that, though scripture be allowed to be the best interpreter of scripture, not one of them can be considered as a proper exposition of it.—After combating the opinion of those who hold that by the word *creature* is to be understood the gentile world, he thus triumphantly concludes: “Hence then, since the opinion that St. Paul, in the passage we have considered, means the gentile world, is full of absurdities and contradictions, it is evident,

evident, that the sense we have put upon it at the beginning of this book, is the only true sense.* In other words, these Lilliputian volumes not being quarto's, must be folio's.

Prop. II. The doctrine of a future existence of brute animals is maintained by some Jewish writers of the first class, and [by] the Christian fathers.*

Our author begins with the latter; and, 1. Tertullian says, "There shall be an end of death, when the devil, its chief master, shall go away into the fire; when the manifestation of the sons of God shall release the world from evil, at present universally subject to it; when the innocence and purity of nature being restored, beasts shall live in harmony with beasts, and infants shall play with serpents; when the Father shall have subdued his enemies to his Son, and put all things in subjection under his feet." 2. Origen, speaking of the sun and moon, uses the following expressions: "Concerning these great bodies, we confess, that they also wait for the manifestation of the sons of God."—Thus powerfully did the Christian fathers plead the cause of beasts. Let us next hear their circumcised advocates.—"Dumb animals (says Manasseh, the Rabbi) will have a much happier state than ever they enjoyed, when men shall rise again." And Philo, in his book of Future Rewards, speaks thus: "There is no doubt but that hereafter brute animals will be divested of their ferocity, and become tame and gentle, after the manner of other creatures, whose dispositions are subdued to harmony and love." And in another place, he says, "Then, that is, when innocence shall reign in all the regions of restored nature; the whole race of scorpions, serpents, and other at present noxious reptiles, shall become harmless, and have no power to afflict people with their stings."—What says the reader to the doctrine of a future existence of brute animals, as maintained by some Jewish writers of the first class, and by the Christian fathers?

Prop. III. Reason declares in favour of the future existence of brutes, by determining that brutes have souls.*

Under this head, Mr. D. opposes those philosophers who have considered beasts as machines, that is, as certain animated parcels of matter, directed to this or that end, at the will of him who made them; that eat, for example, without pleasure, cry without pain, and grow without knowing it. That brutes eat without pleasure, he says, is repugnant to common sense. A horse is never known to take up with a dish of rushes and thistles, when he has a feast of finer vegetables in his choice; and every country farmer is sensible of the many trespasses he [the horse] commits, to indulge his palate, and fill his belly, with the more delicious produce of lands defended against him.

In short, it is a fact incontestible, that brutes of all kinds will eat of some particular sorts of food, to a degree of burtness—[Is not all this very elegant?]—whilst they shew an indifference to other kinds, which nature notwithstanding has provided for them. If this does not evince, that brutes have pleasure in eating, I am afraid there is no proof for any one fact in the world.' Again, 'It is equally repugnant to reason, to say that brutes grow without knowing it. Every young animal is observed to be afraid of an old animal, or more properly of one of his own species, arrived at the age of maturity and vigour; but when he has got up to the same pitch, his fear of him vanishes, and you find him ready to try his strength with him upon every occasion. Now would not any man naturally conclude from hence—[Yes, sir, very naturally!]—that the creature was sensible of his growth? We cannot put any other construction upon the case, without doing violence to our understandings, and therefore in this instance also the philosophy of Malbranche attacks the common sense of mankind.' Farther, 'Brutes cannot be machines directed by an infinite intelligence; their ridiculous motions and activities are not to be ascribed to a being so perfect, as the immediate cause. For can God be supposed to be taught to swear, and talk obscenely, in a parrot, or to chatter nonsense and bawdry in a magpye? Can you fancy that he gives the machine of a brute this or that motion, or places it in this or that particular attitude, at the sound of a curse, the crack of a whip, or on other arbitrary signs of human invention? No, it is impossible you should; the idea of his interposing in this manner, is incompatible with the dignity of his nature, and shocking to common sense.' For the above reasons, therefore, 'Brute animals are to be considered as creatures that move and act of themselves, or as having souls, by which they are informed and directed. The memory of brutes, their power of comparing and distinguishing, and above all, their senses, which necessarily infer a sentient principle, are additional confirmations of this truth never to be shaken.'

• Prop. IV. The notion of a soul includes immortality, and endless duration of existence.'

i. e. A soul being simple, unextended, and indivisible, is not liable to dissolution, and therefore cannot die, in the usual acceptation of that term. 'Hence nothing can preclude the souls of brute animals from that better state to come, but a fundamental destruction of them. They must continue through all the revolutions of future ages, if they are not annihilated.'

• Prop. V. The notion that God annihilates the souls of brute animals is founded on weak principles, and opposes arguments

arguments much clearer and stronger for the continuation of them.

The principles alluded to are, 1. That brutes are incapable of religion; and, 2. That they were created only for the present purposes of man. As to the former of these, 'There is no doubt (says Mr. D.) but it expresses a fact; though at the same time it must be confessed, that now and then we meet with a few of them that discover something like a notion of it in particular instances. There are brutes which would sooner be hanged than pilfer or steal, under the greatest temptations; and there are brutes which are invariably true to their attachments, that take up affections, and profess friendships which nothing but death itself can dissolve.' These may be weighty considerations; but they are nothing in point of coercion to what follows:—It has been averred *in print*, that a certain dumb creature aided in the chorus of an anthem; and it is notorious to the world, that numbers of them make as great a point of attending at church on public service days, as the most rigid pietists do.' But supposing them to frequent no place of worship, it by no means follows, our author says, because they have no right to a state designed for beings who have been exercised in religion, that therefore they have a right to no future state at all, or that they have not a right to be treated as other creatures will be according to their natures and capacities, or as infinite wisdom and justice shall appoint. For being brought into such a state of infelicity as the present, and being in some measure capacitated for everlasting happiness, their future existence cannot be absolutely denied; without impeaching the attributes of God; amongst the first of which, 'it reflects upon his goodness, to suppose that he subjects to pains and sorrows, such a number of beings whom he never designs to beatify.'—With respect to the second weak principle opposed to his theory, namely, that brute animals were created solely for the occasions of man in the present state, our Essayist, after telling us that we are egregiously mistaken in this matter, in which true philosophy will agree with him, goes on to conclude thus: 'We have therefore further cause to believe, that their existence will be continued after death. It is evident, that God conferred upon them some degree of good, when he conferred life and sensibility; and who will undertake to shew that this is bounded by a short, and transient existence? God's communicative goodness is always the same, and if his benevolence is eternal, it is much more likely to be true that he will continue to communicate it to his creatures (if their own unworthiness does not hinder) beyond the fleeting periods of the present state, in after ages, for ever.

Moreover, since God in the formation of creatures displays his perfections to the end he may be adored, and magnified for the excellence, and variety of them, is it not extremely probable that they will be continued to serve the like purposes in a world to come? The ways and works of divine providence, are but little known at present; and yet the contemplations exercised about them, wrapt up as they are in clouds and darkness, are the sources of much pleasure to the soul of man, and furnish many noble arguments for praise, and reverence. If this is the case now as to the matter of our contemplations upon the works of creation, what will it be then, when all the secrets of nature are unfolded, when every thing which God has made is exhibited in its utmost perfection, and all the wonders of his wisdom fall within the compass of human knowledge? We dare not presume to assert, that the happiness of men in a state of glorification, will consist in scenes of this sort, and yet we cannot find that the notion of such a thing is incompatible with any state of intelligences however elevated. For infinite wisdom forms no creature of any kind that is not fit to employ the contemplation, and engage the attention of spirits in all degrees of their exaltation. This is true of any one single production of divine wisdom, and of the least of the creatures of God's power; and therefore must be especially so of the whole collection of them. And what is there amiss in supposing, that some of the hours of our happiness in futurity, may be spent in surveying the noble strokes of elegance and beauty, discoverable in this immense collection? Would it not be a rational employment, agreeable to the purest taste, and compatible with the dignity of human spirits in any degree of bliss, or state of exaltation? We cannot but think that the supposition of such a case is indubitable, admitting, that we are ever to be acquainted with the prodigies of our Maker's art, and the several dark particulars relating to the animal world, are in any future age to be cleared up, and explained to us.

Prop. VI. The objections drawn from the scriptures against the futurity of brutes, are no real objections, but mistaken notions of the signification of terms and passages.

The reading of that passage in Ecclesiastes, "Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downward to the earth," we are here told, should be, "Who knoweth concerning the spirit of a man, whether it goeth upward, or touching the spirit of a beast, whether it goeth downward to the earth;" and when the Psalmist says, "Man abideth not in honour, seeing he may be compared to the beasts that perish," this latter word is put to express obli-

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van and forgetfulness, being interpreted in the scriptures to signify annihilation.

Prop. VII. The objection against the futurity of brutes, besides those we have already remarked, considered as human sentiments, are not founded in reason, but in pride, and envy, and false notions of things.

Here it is argued, that we ought not to exclude brutes from any interest in a future world, by reason of the inferiority of their nature; because 'a cherubim' may with equal reason deny immortality to man, as man denies it to a silly worm, a poultry fly, or a despicable mite. People are in the wrong to entertain such a sorry opinion of dumb animals, and especially of the more minute kinds, as is conveyed by these epithets. To measure things by their bulk is to take up notions very absurdly. "A fly, and a mite, are diminutive creatures, a worm an humble thing which creeps upon its belly, in dirt and darkness, a quadruped stands higher, and thou, O man! with two legs, and an erected countenance, looks higher than the quadruped. But should thy elevation in this scale of imperfects occasion thee to despise the inferior works of nature, and look upon them as mean and insignificant? Shouldst thou take offense at a lesson which teaches a continuation of their existence, because they are low and little in thy eyes? Thou wilt be ashamed of entertaining such sentiments, when thou reflectest that life, in its lowest degrees, and minutest portions, is a sweet possession, and that he who made thee, made every creature in its order below thee. Thou wilt learn from hence, that this good of life, is the communication of that perfection in God, which eternally seeks to beatify its objects, and that thou canst entertain a mean opinion of no creature, without some reproach to that wisdom which contrived it. Remember, that it was not a thing beneath the dignity of heaven to create the most diminutive animal; and how then can it be unbecoming the same adorable power to continue its existence? Thy sentiments, O man, in this instance, are the suggestions of pride, envy, and prejudice." With these lullaby periods we take leave of the curate of Middleton, and his puerile Essay, regretting that a subject of so much curious and beautiful speculation, should have fallen into the hands of a writer so very unequal to it.

IX. Theatrical Entertainments consistent with Society, Morality, and Religion. In a Letter to the Author of "The Stage the High Road to Hell." With a Counter-Dedication to the Rev. Mr. Madan. See, Pr. 12. Dodds.

IN this Letter the author has effectually confuted the writer of the essay entitled, *The Stage the High-Road to Hell*; and shewn his arguments to be fallacious, his principles enthusiastic,

justice, and his authorities, particularly from the ancients, mis- construed and perverted.

In that performance we are told, that of all arts "the thea- trical is most corrupt, because it excites the passions instead of suppressing them."

The author of this letter replies, "We cannot suppose the pas- sions implanted in our nature to be all, without exception, ene- mies to virtue, as a necessary consequence to the above proposi- tion: but when the involuntary tear steals down at the scene of misery and distress; when indignation rises at dissingenuous sen- timents; when the blushes of modesty give the severest scroofs to ribaldry and profaneness; shall we stigmatise those emotions? emotions, familiarly to be observed, in spite of all that imagi- nation can collect from the wantonness of the unthinking few.

The ferageness of a Richard, or a Macbeth, is a diffusive front tyranny and boundless ambition; the unforgivingness of a Zenga is an antidote to revenge; and even the gaiety of Lothario, however it may at first dazzle the fancy, will always disgust reflection."

Though it is true, that in some instances vice has been in- troduced on the stage with all the allurements a wanton imagi- nation could suggest; though in the debauched age of Charles II. and in some later reigns, the dramatic writers defiled their wit with obscenity, and prostituted their pens to gratify the bad taste which then prevailed; though this may affect the lasciviousness of a Wycherly, a Congreve, a Behn, or a Farquhar, why must it be extended to the undefiled pens of an Addison, a Colman, or a Steele? Is it not notorious to every frequenter of the theatres, that those impure exhibitions extort the indig- nation rather than the applause of all that part of the audience whose judgment is of any account? And is it not equally cer- tain, that, under the conduct of the present managers, the most exceptionable pieces have been either condemned to that obli- vion they deserve, or have received such alterations as decency and modesty require? And shall the present age be called to account for the false taste of their predecessors? Such a con- clusion would be equally unjust and absurd,

But is vice always thus exhibited in false colours upon the stage? In the tragedy of Macbeth, if ever it appeared "in its own hideous form," surely it does so there. Have you forgot George Barnwell? Without disparagement to the pulpit it may be said, that a more effectual preservative against vice was never delivered even from thence. How strongly the connec- tion between the several degrees of sin is there painted! How terribly, yet how naturally, are the consequences of it there de- scribed! The tragedy of Richard the Third would furnish more

with similar observations; and, was I disposed to declaim, I could find a subject in most of the tragedies of Shakspeare.

In the Essay it is asserted, that "the profession of an actor has been esteemed infamous in all ages."

The letter writer replies: Had it been infamous, among the Romans, in our acceptation of the word, Cicero would hardly have made such honourable mention of one of its professors; who, speaking of Roscius, in his oration for Archias, says, *Qui cum esset juvenis mortuus; Jamque propter excellentiam orationis, et civilitatem videbatur omnibus viri non debuisse*. By several other authorities, the author makes it appear, that the profession was not accounted scandalous either among the Romans or the Greeks.

The author of the Essay alleges, that many of our popular dramatic pieces abound with the most flagrant instances of immorality; and he mentions several tragedies, which, he thinks, deserve to be censured on this account. But the principal objections are removed by this ingenious writer.

The examples of suicide, he says, which are so frequently exhibited upon the English stage, as well as all that horrid carnage with which it abounds more than any other, I wish indeed, for its reputation, were to be for ever banished from it.

— *Non tamen intus*

Digna geri promes in Scenam—

Quodcunque ostendis mihi sit, incredulus odi.

How often is the attention of the audience interrupted by the removal of the slain! How often, even in the catastrophe itself, where the poet exerts his utmost stretch of ability to rouse every feeling of the audience, does the inconsistency of these representations recal us to ourselves, convince us of the trick, and destroy every end of the writer!—In short, whenever I see embattled squadrons on the stage, heroes in the agonies of death, or any of those *speciosa miracula*, which disfigure our stage, I cannot help saying to myself, *Incredulus odi*. But, however the laws of the drama may be offended, morality can be no ways affected by it.

As to supposing that the example of Cato, in particular, can have any influence, it seems to be highly improbable; for it would be necessary, in that case, to prove a conformity of manners, principles and circumstances; and I much question if there is a person living whose character and situation at all corresponds with that of this celebrated Roman patriot; and, if such a person is to be found, he must consider the behaviour of Cato (though consistent with the principles he professed, which were the most pure the darkness of his age afforded)

forded) as irreconcilable to the clearer light every Christian enjoys; which indeed proves that their situation can never be directly alike, and therefore that there is no danger in the example.

‘As to the vehement sentence you pass on Hamlet, it must appear unjust, even to yourself, on a re-examination.—It is a memorable and useful lesson, to teach us, that, however the wicked may seem to prosper in their schemes, and however secure they may esteem themselves in the commission of their crimes, yet that the divine vengeance will overtake them at a time, and in a manner, they no ways expect: it teaches us, that the judgment of heaven can reach even those, who are placed above the controul of human laws; and the appearance of the spirit, by an apt allusion, shews us by what uncommon and unforeseen methods the secret crimes of the wicked are often detected.

‘In Venice Preserved, you tell us that the horrid and barbarous design of setting fire to a city, and massacring all the inhabitants, is represented as glorious and heroic.—It is so; but by whom? Why, as it is natural to suppose, by the conspirators themselves, and is the language of conspiracy from that of Brutus to the Popish plot.—But does the consequence recommend the conspiracy? No.

‘Ridicule on any body of men, who do not affect some absurd distinction, has ever incurred the just censure and animadversion of men of sense: and when such ridicule has been levelled at the very respectable body of the clergy, it has always returned back with double force upon the author.—But when a writer satyrises any usage which is repugnant both to the civil and religious institutions of his own country, surely he falls not within the scope of your indignation. In the passage before us*, we find the scene of action laid in a country whose religion enjoins celibacy to priests; and the very argument is here insinuated, which has often been seriously urged against that institution.—But can it at all affect an order of men, who in this, as in many other respects, are so totally different from that alluded to, and with whom the person who speaks it must be supposed wholly unacquainted?

‘In the Fair Penitent, you have taxed that scene where Lothario relates to his friend the manner in which he triumphed over the virtue of Calista, with the most flagrant obscenity: yet the animated warmth of that description has induced you to give a new edition of it to the world, and to dedicate to it al-

* P. 8. “Would you think it? Renault, that old withered, “winter rigus, loves simple fornication like a priest.”

most

most a page of your moral performance. — You should, however, at the same time have informed your readers, that it comes from the mouth of a professed libertine, who, with the unhappy object of his lust, at last receives a punishment adequate to his crimes; and that the fatal consequences which attend the violation of the marriage-bed, were the inference drawn by the poet from their example.

‘The reflection made by Jane Shore on the peculiar severity with which her sex is treated upon the smallest deviation from virtue, is certainly far from being improper. — Let any one reflect on the vast disproportion between the censure which passes on the one sex, and on the other, for the same offence; and then pronounce whether the distinction is reasonable or not.’

One of the principal objections, in the *Essay*, against our tragic writers, arose from their treatment of the sacred order; and the same charge is repeated with more indignation against the comic muse. ‘But, I believe, says this advocate of the stage, when clearly understood, it will appear void of foundation as to both; for, if by the clergy you mean that body of men in this country, who are set apart for the service of religion as established by law, I may safely join issue with you, and defy you to produce an example of such contempt: but if, on the contrary, you dignify a few deluding or deluded persons with that name (which the tenor of your *Essay* proves to be the case;) if you confound the clergy and their most inveterate enemies together; if ridicule on those contortions of body, and extravagancies of imagination, which impose upon the ignorant, and offend the serious believer, you call “an attempt to render the clergy contemptible;” then I confess we differ essentially in our notions, and they must be severally submitted to the determination of the public. But, whatever prejudice you have in favour of the Fanatics of the last age, or the Methodists of this; I will ask you if the former were not at perpetual war with the clergy, whom, by their agitations of body, and fancied inspiration, they endeavoured to bring into contempt; if, when they found how inferior they were in argument, they did not strive to subdue them by force, and to overturn those pulpits from whence they had so often been confuted? I will ask you, whether Ben Johnson, or Dr. South*, has most effectually exposed them? and if, in a few years after they had overthrown all order both in church and state, there was not a revolution in favour of common sense, and scarce a trace of them or their doctrines left? If there is a character on earth which commands respect, it is that of a clergyman who inculcates the principles

* ‘South’s Sermons, vol. ii. pag. 159, edit. 8vo. 1722.’

of virtue and piety by his precepts and example; and if there exists the man who understands so little the welfare of society, as to regard it without respect, he can scarce be fool enough to contest it. But, to take off the mask of hypocrisy is a real service to the cause of religion; and ridicule may safely exert all her powers when fighting under the banners of truth. A late excellent prelate* has given his sanction to the practice, and convinced us that reasoning and ridicule are admirable auxiliaries to one another: for these reasons therefore I cannot agree to your conclusion, "That dramatic writers are the sworn enemies of the church, or that the clergy are considered by them as foes, against whom their united forces should be levelled."

Our author now proceeds to examine the authorities by which the Essayist attempts to support his opinion of the stage; and he incontestibly proves, that he has grossly misrepresented the Greek and Roman writers which he has quoted on this occasion.

With one more extract we shall conclude our account of this performance.

"You tell us, says the author of this Letter, "that the Gallican church has stigmatised plays and players in a very extraordinary manner."—And to deny Christian burial to a body of men on account of their profession is extraordinary indeed.—Do you mean to vindicate this usage, fit only for a land of savages? an usage, which, while it excites our pity for the unfortunate objects, raises our indignation at the authors of it. But remember, that the same church, which thus denies Christian burial to players, denies it also to the members of the Reformed churches; and, by the help of a few ridiculous ceremonies, purchased with money, grants admittance into heaven to the most abandoned wretches, which she refuses to the most virtuous, for not giving credit to her tricks and fooleries.

"If Moliere was indeed guilty of that enormous vice, of which you have convicted him upon mere report, Christian or any burial was properly denied him.—If innocent, and refused it as a player, I cannot wonder at that exclamation of his wife, which you pronounce blasphemous:—"What! do they refuse a tomb to a man, in whose honour they should erect altars?" for he was surely as proper an object of canonisation, as two thirds of their saints and martyrs.

"You are for shutting up every woman in a country town, as soon as ever the strolling players are in sight, whom you brand with a character more corrupt than that of a banditti of thieves and murderers.—Poor creatures, whose greatest crime is the murder of the parts they attempt!"

"However, to testify my zeal for the welfare of society, I will

* Late bishop of Exeter.

will propose a scheme of accommodation, which to the unprejudiced reader will, I am persuaded, be unexceptionable; the instant strolling players, or smoking fanatics, intrude upon a town to disturb its peace and good order, let a general alarm be given—

Cape Jura mure, cape robora pafit.

Raise a hue and cry, summon the *possi comituli*, and drive away the declaiming pantomimes of stage and pulpit.

In our account of this pamphlet we have exceeded the limits we intended. But as we have had occasion to review several invectives against the stage, impartiality and justice required us to produce some of the arguments which are alleged in its defence.

MONTHLY CATALOGUE.

10. *A Peep behind the Curtain; or the New Rehearsal. As it is performed at the Theatre-Royal, Drury-Lane. 8vo. Pr. 1s. Becket.*

A PEEP behind the Curtain necessarily opens a vein of humour, which the author of this little piece has very happily pursued.—Authors, actors, and managers, who generally hold up a *looking glass* to the spectators, wherein they may view their own image, on this occasion present a *speculum*, wherein the author, actor, and manager, are themselves the principal figures. The musical *Bayes* of this *New Rehearsal* is well drawn, and the scene between the two sweepers abounds with humour, character, and satire, well-aimed, and neatly introduced. The words of the Burletta may perhaps give no great entertainment to the reader; but it should be considered, that they are intended, like the mock-play of Buckingham's *Bayes*, to be characteristic of the genius of the supposed author, who is the hero of the piece: besides, they are well calculated for musical and scenical decoration; from whence their chief force and effect is evidently intended to depend on the representation.

11. *The Widow'd Wife, a Comedy; as it is acted at the Theatre-Royal in Drury-Lane. By William Kenrick. 8vo. Pr. 1s. 6d. Davies.*

The author of this play has lately informed the public, that the ingenious gentleman who is generally supposed to be the author of *the Peep behind the Curtain*, has so kindly interested himself

himself in the face of the pieces exhibited under his auspices, that many successful plays derive their chief merit from him, rather than from their reputed authors. — We cannot, therefore, but lament, from compassion to Mr. Kenrick, that he is the only writer for that stage whereon the *Widow's Wife* was exhibited, towards whom the conductor of it seems to have been a big game of his advice, and to have betrayed “an avarice of sense;” — as neither the fable, characters, sentiments, and dialogue of the *Widow's Wife* have the least smack or relish of the *Way to Keep Him*, the *Clandestine Marriage*, or any of those other pieces wherein the above mentioned gentleman is known or insinuated to have interfered.

The plot is formed with all that romantic wildness and inconsistency which distinguishes the numerous novels that crowd the shelves of our circulating libraries; — and yet it is altogether destitute of the art which keeps expectation alive, and carries on the reader from page to page, in those slimy productions. — The groundless jealousy of Wildman, which first engaged him in a duel, and afterwards exiled him from his country, is so darkly hinted at, that it is neither rendered interesting or satisfactory: nor is the change of names by both husband and wife a sufficient reason for their total ignorance of the fate and situation of each other. That the person who has been the object of general Melmoth's absurd jealousy, upon an interview with him at Bengal, should not be able to give any intelligence or information concerning Mrs. Wildman, is highly improbable; but that the general himself, on his return, should not, before his trip to Bath, have applied to all his wife's relations, and among the rest to the uncle by whose injunction she had taken the name of Mildmay, is still more improbable. Their story too, improbable as it is, produces no touching or affecting circumstances to either husband or wife; and general Melmoth and Mrs. Mildmay are two of the most insipid story-telling personages that ever trespassed on the patience of an audience, under the shelter of *serious comedy*. From protracting their meeting till the fifth act, some interest, indeed, results to that part of the fable which relates to young Melmoth and Narcissa; and the scene in the third act, wherein the young lady very naturally misinterprets the cause of her mother's objection to her lover, and determines to accept him on any terms, contains, in our opinion, more real dramatic merit than all the rest of the piece. What remains that relates to them, is not so well conducted. That general Melmoth should not only connive at their elopement, but even wish to assist it, when he knew it to be needless as well as rash, is very extraordinary; nor are the means sufficiently clear

clear by which it was prevented: and there is a grossness in their mutual sorrow on the supposed discovery of their affinity, which a writer of delicacy would have avoided. The other characters that compose this dramatic medley, are merely *bors d'œuvres*. Alderman Lombard, however, is not a bad side-dish; and those who can relish turtle-soup without Chian pepper or Attic salt, will probably have no great objection to him.

12. *The Royal Merchant, an Opera; founded on Beaumont and Fletcher. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. Pr. 1s. 6d. Griffin.

‘Beaumont and Fletcher’s comedy of the *Royal Merchant* (says the advertisement prefixed to this piece) has ever been esteemed one of their most natural and capital productions; yet, interesting as the story is, and excellent as most parts of the writing are, it is remarkable that it seldom or never attracted the notice it seemed to deserve.

‘This consideration induced the present editor to try whether it might not be rendered more generally agreeable, by the embellishment of music; and he was the rather tempted to make this experiment, from the romantic turn of the fable, and singularity of the characters in this play, which appeared to him peculiarly calculated for an opera.’

Of the music of this opera, which is meant to be one of its principal recommendations in its present form, it is not our province to speak: but it is only doing justice to the editor to say, that the airs have more poetical merit than is commonly met with in modern operatical performances.

13. *False Delicacy: a Comedy; as it is performed at the Theatre-Royal in Drury-Lane.* By Hugh Kelly. 8vo. Pr. 1s. 6d. Johnson.

There are beauties in this comedy sufficient to warrant the very favourable reception it has met with from the public; but what chiefly excites our admiration, and confirms our good opinion of the author’s abilities, is, that he has been able to work up so pleasing a drama from such slight materials. *False Delicacy* is at most but a sin against the *petites mœurs*, and seems rather to call for ridicule, than to demand our graver censure. It must, however, be confessed, that if the subject will countenance or warrant such an ample detail of sentiments as appears in this comedy, that the poet has introduced them with peculiar felicity and address.

In point of sentiment therefore, notwithstanding some trite maxims and thread-bare sentences occurring here and there,

this play has more merit than most of our comedies. The dialogue is not inelegant, though perhaps too precise; the diction being rather rounded and accurate, than familiar and colloquial. The list of the *dramatis personæ* affords no new characters; nor any which are striking, except Cecil, whose rough honesty, manly sense, and gentleman-like slovenliness, are all happily conceived, and well maintained. We could have wished, indeed, the poet had not shewn his weak-side as a lover; as the introduction of that circumstance only serves to break in upon the plot, and is not at all consonant to the rest of his character: yet it is but justice to add, that, allowing him to be in that situation, his behaviour therein is perfectly just, and comes within the grand outline of his character given by the author.

The fable of this comedy is liable to many objections. It trespasses most openly against the rules of unity and simplicity; and, what is worse, the subject of the under-plot is more important in itself, and in its moral, than the principal story. The elopement of Miss Rivers, urged by Sir Harry, rashly consented to by herself, and at length prevented by the interposition of her father, might have furnished much more interesting matter for a sentimental comedy, than the *false delicacies* of Lord Winworth and lady Betty Lambton, Sidney and Miss Marchmont: and, to add to the advantages resulting from such a construction of the fable, Cecil, as the honourable friend of Sir Harry, might have been drawn still more at large; and the consent of colonel Rivers to the marriage of Sir Harry and his daughter might have been naturally brought on, instead of being produced in such a forced manner as it now appears. The catastrophe of this comedy is indeed defective, and seems to be hurried on merely because we are arrived to the last act. If plays should, according to rule, consist of five acts, according to reason it should appear to the spectator, as if the story could not have occupied more or less space, without tediousness or obscurity.

Thus much has been said, supposing the fable to have been formed entirely on the story of Miss Rivers; but even in regard to the characters distinguished by *false delicacy*, the plot is not wholly faultless. Lord Winworth's application to lady Betty Lambton to further his addresses to Miss Marchmont, may rather be called *indelicacy* than *false delicacy*. Miss Marchmont's perverse mistake of lady Betty's sentiments, accompanied with a resolution to make herself miserable, may rather be called *false sense* than *false delicacy*; and lady Betty's concealment of her sentiments from such an intimate friend as Miss Marchmont, is rather disingenuous and unnatural, than *falsely delicate*.

We

We have been the more free in our strictures on this performance, because we flatter ourselves with the hopes of more pieces from the same hand; and as the author has now succeeded so happily in his endeavours to compose an agreeable entertainment, we hope he will, on a future occasion, aim at the arduous task of forming a perfect play.

14. *The Good-Natur'd Man, a Comedy: as it is performed at the Theatre Royal in Covent-Garden. By Mr. Goldsmith. 8vo. Pr. 1s. 6d. Griffin.*

This play has much merit, and many faults. The chief merit, as well as principal aim of the author, seems to be the delineation of character: but surely he has fallen into an error by supposing, that, in the composition of a comedy, 'no more would be expected from him.' Much more may be, and always will be, expected from a comic writer; and if the author's prepossession in favour of our old poets had led him to a more studious imitation of them, he would have thought the fable as worthy his attention as the characters. Not that we would infer that this writer has wholly failed in the construction of his fable, or entirely succeeded in the delineation of character. Croker himself, whom the poet seems to have originally designed for a whimsical mixture of melancholy and humanity, is sometimes divested of the singularities which identify his character, and dwindles into the mere avaricious old curmudgeon, who appears in so many of our comedies. On the whole, his part is well sustained, and the circumstances of the fable naturally bring out the peculiarities of his mind. The scene on his first appearance, and that relative to the incendiary letter in the fourth act, are admirable. The *Good-natur'd Man* himself is not accurately drawn; nor is the part he sustains in the action made sufficiently capital, considering him as the hero of the piece. The weakness of super abundant good-nature might be represented as carrying a virtue to a ridiculous excess, but should never appear to degenerate into absolute vice. Honeywood is in some instances a composition of vanity and injustice, which are by no means the ingredients of good-nature. A series of comic distresses, brought on by his easiness of temper, might have been imagined, and have been so conducted as to display his character to much more advantage, than as it stands in this comedy, wherein his difficulties are neither sufficiently varied nor multiplied. There are many happy traits in the draught of Lofry's character; but it is not made sufficiently clear what rank he really fills in society: nor is it probable that a family, like that of Croker, whose fortune is avowedly large, and whose connections are

apparently creditable; should be so easily imposed on by an arrogant pretender, who knows neither persons of fashion, nor men in power. From the character of Mrs. Croker we are taught to expect entertainment; but expectation is raised without being gratified: from the other ladies we are led to expect but little, and but little is performed. 'The scene of the bailiffs, retrenched in the representation, and here restored by the author, in deference to the judgment of a few friends, who think in a particular way,' we neither wholly approve nor condemn. Coarse characters should be touched by a delicate pencil, and forcible situations should be rather softened than aggravated. 'Humour (it is true) will sometimes lead us into the recesses of the mean;' but in pursuing humour into those recesses, the author, like Jove under Philemon's roof, should not wholly abandon the dignity of his own character.

15. *The History of King Lear. As it is performed at the Theatre-Royal in Covent-Garden. 8vo. Pr. 1s. Becket and Co.*

The chief motive that induced Mr. Colman to become an editor of *King Lear*, may be collected from the following paragraph of the advertisement prefixed to the play:

'To reconcile the catastrophe of Tate to the story of Shakespeare, was the first grand object which I proposed to myself in this alteration; thinking it one of the principal duties of my situation, to render every drama submitted to the public, as consistent and rational an entertainment as possible. In this kind of employment, one person cannot do a great deal; yet if every director of the theatre will endeavour to do a little, the stage will every day be improved, and become more worthy attention and encouragement. *Romeo, Cymbeline, Every Man in his Humour*, have long been refined from the dross that hindered them from being current with the public; and I have now endeavoured to purge the tragedy of *Lear* of the alloy of Tate, which has so long been suffered to debase it.'

After a fair comparison of Mr. Colman's labours with the original play of Shakespeare, and the alterations of Tate, we are convinced that he has accomplished much more than he has professed to have undertaken. His transpositions of many scenes and passages of Shakespeare are as happy as his restorations, and must have demanded the most minute and attentive revision of both the plays before him. There is a self-denial in these labours, diametrically opposite to the vanity and ostentation of other literary undertakings. In this case the editor retreats from applause, and the spectator is often obliged to him for adding force or grace to a passage, the merit of which is wholly ascribed to the original author.

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It is, therefore, with particular pleasure we seize this opportunity of giving the editor that praise which he does not demand; and we are of opinion, that the tragedy of *Lear*, in its present form, does honour to the director of the stage whereon it is exhibited, and must undoubtedly supersede the play of Tate, as the chief merit of this consists in placing the merits of Shakespeare in the fairest light.

16. *A Narrative of the Rise and Progress of the Disputes subsisting between the Patentees of Covent-Garden Theatre.* 4to. Pr. 1s. 6d. Fletcher and Co.

17. *A True State of the Difference subsisting between the Proprietors of Covent-Garden Theatre.* By George Colman and William Powell. 4to. Pr. 1s. 6d. Becket and Co.

Of all the heavy charges urged by Mess. Harris and Rutherford in their *Narrative*, we do not find one that stands unfuted in Mr. Colman's *True State*, except the crime of having caused the play of *Cymbeline* to be represented to three or four full houses.—If daily experience did not convince us, that the most violent disputes arise from as ridiculous sources, it would excite our wonder that a difference, so trivial in its cause, should be 'so serious in its consequences.'

SIXTY THOUSAND POUNDS is a sum not to be trifled with, or thrown away, without an imputation of madness or folly.—We would, therefore, recommend it to all the parties, 'to send Janus his back-face home again:' and as they finished the old year with a foolish rupture, to distinguish the new one with a wise accommodation.

18. *The Conduct of the Four Managers of Covent Garden Theatre freshly and impartially examined, both with regard to their present Disputes, and their past Management. In an Address to them, by a Frequenter of that Theatre.* 4to. Pr. 1s. Wilkie.

This pamphlet contains some pertinent, and some impertinent, remarks on the *Narrative* and *True State*.—Of these observations the following is no unfavourable specimen:

'Mr Colman has greatly the advantage over his accusers, both in point of diction and argument. I do not mean to insinuate that the *Narrative* is ill-written: still he that shews the most candour has the best title to indulgence. As they knew the superiority of his talents, they should have been afraid of entering the lists with him; the more so, as they must have felt an inward conviction of being the aggressors; consequently they could not defend so good a cause as he.

‘ The merit, however, of Mr. Colman’s publication does not lie in its brevity ; it being swelled to a very uncommon size. Those who find a pleasure in perusing genuine *green-room anecdotes*, will have their taste much gratified by the many letters, notes, and billets here introduced. But they will be in raptures on reading an *actual challenge* sent from one manager to another ; and on being informed of an *actual duel* being fought between two gentlemen on account of those theatrical quarrels. The *sober part* of mankind, however, cannot help lamenting that animosities should be carried to such a pitch between men, who should have lived together rather like brothers than sworn enemies. Amidst such excesses, what becomes of religion, philosophy, reason, morality, friendship, and all the ties of humanity between man and man ? Alas ! they weigh but little in the scale of impetuous rage and unrelenting fury !

‘ It is but justice, nevertheless, to take notice of the noble answer returned by Mr. Colman to the challenge above-mentioned, which was sent him by Mr. H——s, and contained these words, amongst others : *You are very welcome, Sir, to my life, if you dare any how to hazard the taking it.*—The answer was, *As to my daring to take your life, God knows I dare not do it ; but you and every other man shall find that I dare on all occasions to defend my own.* I think such an answer (which, indeed, was quite in character from a writer of moral essays and comedies) should have touched the sender with deep sorrow for his rashness ; and that he ought from that moment to have left no means untried to effect a permanent reconciliation.

‘ In the *True State* it is insisted, from inference, that Mrs. *Leffingham* the actress has been the *real cause* of dispute between the parties. I do not pretend absolutely to determine how far her influence may have promoted it : but *this*, on an attentive perusal of the whole, appears evident, that nothing can be more *trifling* than the first rise, nor more *perverse* than the continuance of those disputes, which have thus been carried to the utmost lengths of extravagance. It must excite the wonder and surprize, perhaps the pity, of the judicious part of mankind, to see talents, and knowledge, and education, of no avail to stifle in their births the deformed monsters of envy, suspicion, and revenge, which, from such trivial causes, are capable of rendering friends and brothers so very obnoxious to one another.’

19. *A Poetical Epistle to G. Colman, from W. Kenrick.* 4to, Pr. 1s. Fletcher.

Erratum in the title-page :—For *poetical*, read *scurrilous*.—The author wrote this Epistle to shew that he was greatly injured

jured by Mr. Colman's having insinuated that there was the least resemblance between Mr. W. Kenrick and Mr. Spatter, a character in the *English Merchant*; 'a fellow whose heart, and tongue, and pen, are equally scandalous.'

20. *The Managers: a Comedy. As it is acted at Covent-Garden.* 4to. Pr. 1s. Nokes.

A weak attempt at farcical humour; wherein the author hopes to avail himself of the public curiosity, and to pick a dinner from the bone of contention between the Covent-Garden managers.

21. *The Patriot: a Pindaric Address to Lord Buckhorpe. The Second Edition. With an Appendix.* 4to. Pr. 3s. 6d. Doddsley.

This touchy bard, we find, is offended with our remarks on the first edition of his poem. We cannot be supposed to court either his favour or forgiveness when we say, that we only lamented the misapplication of his poetical talents, which we really think are very considerable. The appendix that accompanies this edition is sprightly and humorous; nor are we at all displeased with the company which is to dine with his book-feller, among whom is

—a taylor, up three pair of stairs in the Mews,
Who does the political jobs for the news,
And works now and then for the Critic Reviews.

We are far from denying the charge; and the first time we employ our honest taylor, we shall not fail to enquire whether he is any relation to a certain stay-maker, as, it seems, they both equally entertain the town, and are encouraged by the public.

22. *Appendix ad Opuscula. Odes, in imitation of Horace. Ode III, L. I. Ad Navem. Addressed to the Rev. Sir John Dolben, Bar. Praebendary of Durham: advised to go from Lynn toward Durham, by sea, on account of the Stone. Ode III, L. II. Ad Dellivum. Addressed to Sir John Turner, Bar. succeeding his Uncle Sir Charles, in Title, Estate, and Parliament, for the Borough of Lynn. Ode X, L. I. Ad Mercurium. Addressed to Anthony Askew, M. D. a celebrated Graecian, possessing the Gold-Headed Cane of Dr. Radcliffe. Written when the Author was President, and the Doctor Senior Censor of the College. By Sir William Browne, M. D.* 4to. Pr. 1s. Owen.

We are glad to see the good old president of the college of physicians so harmlessly employed in scribbling poetry.

Happy would it be for their patients, if his brethren wrote nothing else!

23. *Liberty, a Poem.* By T. Underwood, late of St. Peter's College, Cambridge, Author of the *Impartialist*, &c. 4to. Pr. 2s. 6d. Bladon.

A new candidate for a cell in the purlieus of Moorfields, if they are not already overstocked with the railers at the Critical Review,

24. *Ferney: an Epistle to M. de Voltaire.* By George Keate, Esq. 4to. Pr. 1s. Dodsley.

Ferney is the name of a chateau and gardens in the neighbourhood of Geneva, belonging to M. Voltaire. Mr. Keate describes this elegant retirement in the following lines:

' Here beauteous Nature fills th' admiring eye
With all the charms of wild variety.
Here harvests wave, or purple vineyards glow,
Or mountains whiten with eternal snow.
Cliffs, far remov'd, their cloudy summits rear,
Or rocks like columns to the heav'ns appear;
Cool slope the waves, wide spread the mantling woods,
Bright shine the streams that seek the distant floods:
Here a small ocean's peaceful waters sleep,
There raving torrents emulate the deep.
Unnumber'd villas rise on ev'ry side,
The seats of cheerful prudence, not of pride;
No spot neglected, where the grateful soil
Can pay with rich increase the peasant's toil.
Content and peace here fix their prosperous reign,
And Liberty in silence guards the plain.'

The author then, addressing himself to Voltaire, says,

— ' Where'er your footsteps bend,
The train you love, a faithful train, attend;
Swift at the beck'ning of your magic hand
They come, and Fancy leads th' ideal band.'

The comic and historic Muses, Satire, and Wit, are supposed to constitute this ideal train. The poet then represents those distinguished personages rising to view, which M. Voltaire has celebrated in his dramatic pieces.

' See too, Voltaire; what wonders meet thine eyes,
Behold where palaces and temples rise,
Where wak'd by thee, by thee conven'd to fame,
The mighty dead their ancient semblance claim,

Where

Where laurel'd chiefs, where awful sages move,
And purple monarchs dignify the grove.'

The imagery in the following lines, as well as in several others, wherein the author alludes to *Zayre*, *Mariamæ*, *Merope*, &c. is extremely poetic.

'What proud assembly throngs yon hallow'd dome?
Why nods the sculptur'd roof? why shakes the tomb?
What daring form the bounds of death has crost?
What great event demands yon scepter'd ghost?
It speaks—oh! veil thy terrors, awful shade,
And join in long repose the glorious dead!
Obey'd already see thy dire command!
Behold thy son in speechless horror stand!
On that drear vault his blasted sight he bends,
Whence pale in death Semiramis ascends.—
Attend, ye pitying Magi, hide the scene,
Hide the last conficts of a murder'd queen!
Oh, bid the guiltless youth's distraction cease,
And close his wretched mother's eyes in peace!

The poem concludes with this compliment to *Voltaire*:

'In years remote, thus wand'ring from his home
To seek thee, Ferney, shall the stranger come!
But while thy scenes his roving eyes employ,
Sad thoughts shall rise, and cloud his dawning joy;
Sighing, perhaps, he'll say—"the great *Voltaire*
"Once plann'd these walks, and made their shades his care!
"Yet, far sublimer tasks his genius knew!
"Twas his to grace the cheek with pity's dew!
"To slumb'ring conscience sound the dread alarm!
"Or pour in virtue's praise the harmonious charm!
"Twas thus his ripen'd taste, his feeling heart,
"Embellish'd nature, and ennobled art!"

The public is obliged to this ingenious writer for the *History of Geneva*, and several poetical pieces, which are written with elegance and taste.

25. *The Inamorato. A Poem. 4to. Pr. 2s. 6d. Doddsley.*

This writer offers his poem to the public, more particularly to gentlemen in the earlier part of life, as a caution against an indiscreet indulgence of the softer passions in love and gallantry. He describes the *Inamorato* feeding his flame in solitude, reading romances, and writing odes and sonnets, till he becomes intoxicated with his passion, and fancies the object of his affections an angel or a goddess. From hence the poet takes

takes occasion to represent the danger of imprudent amours, and the difficulty of making a proper choice of a partner for life among the ladies of the present age.

This performance is not distinguished by any extraordinary beauty; but it may be read without disgust. The sentiments in general are poetical, the versification smooth, and the moral unexceptionable.

26. *Bribery and Corruption: or, the Journey to London: alias, the O***** in Town, at Windmill-College assembled.* 4to. Pr. 1 s. Williams.

We have seldom had the misfortune of reviewing such a bundle of doggrel as this publication contains. The author, in about eighteen lines, twice introduces, with the insignificant alteration of one or two words, the four following lines.

‘ O may each effort, each attempt succeed,
To punish him who’d make his country bleed !
May dark oblivion, to the longest date,
Cover his title, and uplift his fate !’

27. *A Caveat on the Part of Public Credit, previous to the opening of the Budget, for the present Year, 1768.* 4to. Pr. 1 s. Almon.

This is a sensible pamphlet, and one of the few political productions in which the author keeps his temper, and, consequently, does justice to his argument. In speaking of the notice which has been given by Administration, that they will pay off 875,000 l. of the national debt at Midsummer next, he thinks that it cannot be effected, consistently with other services, but by still deeper arrears and anticipations, which is a solecism in financeering. He plainly writes like one who is conversant in those affairs; and proposes several expedients for having in readiness always some millions to be employed, in case the nation should be again involved in war. Though great part of his calculations may be problematical, and perhaps controvertible by those who are experienced in these matters; yet we think every man of sense must approve his proposal for such a resource, as it would prevent those monstrous premiums and douceurs which at the beginning of every war, and indeed at the opening of every campaign, have so monstrously swelled the public debt.

28. *The Upbrawler's Letter, to the Right Honourable William Pitt, Esq. now Lord Chatham. To which is prefixed some Preliminary Remarks.* 8vo. Pr. 6d. Newbery.

The intention of this letter (if the author can be said to have any) is, that the sovereign should erect large boroughs through-

out the kingdom, such as Birmingham, Sheffield, and Leeds, to counterbalance the mischief occasioned by the little boroughs, which form the rotten part of the constitution.—We know not, however, whether the worshipful company of Upholsterers have not a very good action against the author, for supposing one of their number capable of writing such intolerable nonsense.

29. *A Letter to the Administration for the Time being. By Titus Pomponius Atticus, junior. 8vo. Pr. 1 s. Dilly.*

This state empiric has, in the letter before us, composed a kind of political pharmacopœia, since it is a cento from all the nostrums we have already reviewed, and which contain infallible remedies for all our ailments, colonial, national, governmental, civil and military. It is, in short, a despicable performance,

30. *An Epistle from Timoleon to all the Honest Free-Holders, and other Electors of Members of Parliament. Wherein the great Mischiefs and Danger of Corruption are set forth and proved from its Operations in Greece and Rome. 4to. Pr. 1 s. Owen.*

Another infallible nostrum for all our political distempers, extracted from the historians of Greece and Rome, whose constitutions no more resemble that of England, than a popish cardinal does an anabaptist teacher.

31. *The Farmers Address to their Representatives. Humbly recommended to the careful Perusal of every Corn Farmer, and every honest Man in Great Britain. To which are added, some Single Pieces, lately published in the London Chronicle, at different Times; by which this Address will be greatly illustrated. 8vo. Pr. 1 s. Williams.*

This is a collection of papers published against the taking off the draw-back upon corn, and opening the ports for that necessary of life. The author seems to be master of his subject, and writes with great zeal; but as the question has been partly decided by the legislature, we think it most respectful for us to leave it as we found it.

32. *Considerations on the Establishment of the British Engineers. 8vo. Pr. 1 s. Cadell.*

The duties, qualifications, and importance, of the British engineers, as well as the discouragements under which they now labour, are here stated with great strength and perspicuity; and

it cannot be denied, that this useful body, during the late war, did the greatest honour to their country. The author thinks, that any subaltern in the army who is qualified, should be a candidate for admission into the academy at Woolwich; that they should be enabled to travel abroad to improve themselves in their professions; and that the duke of Cumberland's system for mixing engineers with the different corps of infantry should be pursued: that they should have a body of workmen always under their command; and that a competent provision should be made for officers who have served a certain number of years in this corps, and who, by age, sickness, wounds, or other causes, are rendered unfit to continue in the service.—At present, they have no certain dependence when they retire, as other officers have.

Though we heartily concur with this ingenious writer, yet we wish that his profession, glorious and necessary as it is in time of war, may daily lose its importance to Great-Britain, and that they may acquire fresh laurels in no future continental war in which she is engaged.

33. *Remarks upon a Pamphlet, entitled, "An Apology for Lord B———."* In a Letter to a Young Woman. 8vo. Pr. 1s. Baldwin.

The immoral, prophane, and irreligious sentiments contained in the "Apology," are here refuted with a becoming zeal.

34. *A Letter to the Apologist for Lord B———.* By One of the Town. 8vo. Pr. 1s. Lewis.

This writer ascribes the Apology to Lord B——— himself, with what truth we cannot pretend to ascertain; but he attacks the Apologist's ignorance, upon this supposition, and concludes—'To this ignorance then, let the whole of what you have written be ascribed, as well as that which gave occasion to it; and this, if a writer's own opinion may be taken, is the best apology which has yet been made for Lord B———.'

If this Apology is, then, so insignificant and contemptible, where is the necessity of taking so much pains to refute it?

35. *No Rape: An Epistle from a Lord's favourite Mistress, to Mrs *****; in the City.* 4to. Pr. 1s. Bingley.

A jumble of indecency, calculated for the meridian of stews and brothels.

36. *The Case of Mr. James Gibson, Attorney at Law, faithfully and impartially stated.* 8vo. Pr. 1s. Lewis.

Mr. Gibson, in this Case, admits himself to have been somewhat more than imprudent in his management of the affair for which he was tried. We are sorry if he has been forced, in his own defence, to make rather too free with the character of a gentleman, who, in his practice, stands very fair in the eye of the world; but we sincerely wish that mercy may be extended to his person, and that he may reap benefit from this publication.

37. *The Gentleman's Directory; or, Every Man his own Draper. Shewing what Quantity of Cloths, Stuffs, &c. each Suit, Saratout Coat, Rocello, Banjan, &c. will take. Absolutely necessary for all Gentlemen and others, to prevent their being imposed on in buying, or being charged with, more Cloths, Stuffs, &c. than are really wanted for the above Purposes. Likewise Directions how to take Measure, from a Child's first Suit to a Man of a large Size. Contained under thirty-seven general Heads. The Whole calculated for public and general Use. By Martin Mocho, Taylor, of the Fleet Prison. Parts I. and II. Pr. 1s. 6d. each. 8vo. Bladon.*

Though we acknowledge we are by no means masters of the subject, yet, to all appearance, Mr. Mocho's Directory may do more real service to gentlemen, than all the eighteen-penny pamphlets which have appeared for these twenty years. We therefore recommend it to our readers, and sincerely wish the poor man may reap some benefit from its publication.

38. *The Dispute between Mademoiselle Clairon, a celebrated Actress at Paris, and the Fathers of the Church; occasioned by the Excommunication denounced in France, against all Dramatic Writers, Actors, Singers, Dancers, &c. with the Reasons for and against that Excommunication, in an Argument between the Abbé Grizel, on the Side of the Church, and the Intendant des Menus, or Master of the King's Revels, in Defence of the Comedians. Said to be written by M. de Voltaire. Printed and published at Paris, and condemned to be burnt, in the Place de Greve, by the common Hangman. Translated from the French. 8vo. 1s. Dodsley.*

It is not in the least surprising, as the author of the introduction to this piece has justly observed, that the primitive fathers of the church anathematized the dramatic writers and actors of their times, who were pagans, and ridiculed the sacred rites of Christianity; but that excommunication should be denounced in the present age, against a set of people who are

2

Christians,

Christians, whose plays are adorned with some of the purest, the noblest, and the most instructive sentiments of morality, is astonishing. Yet this is the case in France.

Mademoiselle Clairon, who is at this time one of the most celebrated actresses at Paris, was highly disgusted at this indignity, and raised a strong party, in hopes of having the scandal removed.

Many arguments were alledged in favour of the comedians, both in writing and conversation, but all to no purpose; the clergy could not be persuaded to give up their ancient and pious privilege of sending those they thought proper to the devil.

Upon this, the lady quitted the stage, and peremptorily refused to act any more; declaring it was very unreasonable in any one to desire her to continue her profession, if she was to be damned for it.

This unexpected resolution of Mademoiselle Clairon threw the managers into the utmost confusion. She is by much the best performer they have; and so great a favourite with the town, they would by no means be satisfied without her.

What could they do? Their house grew thin, and she remained obstinate; at last complaints were made of her behaviour at court, and orders were given to send her to the Bastille, she being a hired servant of the king, and refusing to do her duty when commanded.

After all, it must be owned the heroine's case was a little hard: the king sends her to prison if she does not do her duty; and the church damns her if she does. Here is popery and slavery with a witness!

She had not been long in the Bastille, when an order came from the court for the players to go to Versailles, and perform before the king (for his majesty never goes to Paris to see a play) and Mademoiselle Clairon was sent for to the Bastille, and commanded to go and make her appearance among the rest. This she thought was best to comply with, being heartily tired of her new lodging. She performed at court with great applause; and, finding that all attempts to gain her point were in vain, has continued to perform as usual ever since.

This grand *fracas* between the church and the stage made a great noise not only at Paris, but all over France; yet, as the church was concerned, people were afraid of delivering their sentiments too freely.

In the midst of this confusion, a treatise was published in favour of the comedians, proving, from the laws and constitutions of the kingdom, that the excommunication was a scandalous

ious imposition; and that the comedians had an undoubted claim to all the rights, privileges, and immunities of their country, as well as any other subjects.

This pamphlet had no sooner made its appearance, but, like an arch-heretic, it was seized, and condemned to be burnt in the Place de Greve by the hands of the common hangman.

The death of that piece gave birth to this controversy between the Intendant des Menus, master of the king's revels, who is an advocate for the players, and the Abbé Grizel, on the side of the church.

It is supposed to be written and published by a gentleman who was present at the conversation; though it is generally said to be the writing of M. Voltaire.

The intendant begins the controversy with this argument; that, as the church did not think it right to excommunicate Lewis XIV. when he danced in the theatre for his pleasure, it does not appear either just or reasonable, that they should excommunicate those who give the public the same pleasure, only because they take money for it; for, says he to the abbé, 'to talk to you in your own way, a mass is full as efficacious and satisfactory when said by an Irish priest, who sells it you for fifteen pence, as it is when celebrated by a dignified prelate, who condescends to do it for nothing.'

Many other arguments in defence of the comedians, are urged with some humour in the course of this debate; and the superstition and tyranny of popery are very properly exposed.

This piece is dated at Paris, 1761.

39. *Considerations on the Illegality and Impropriety of preferring Clergymen who are unacquainted with the Welsh Language, to Benefices in Wales. To which is added, a Supplement, containing the Advice and Opinions of the most eminent Lawyers, and the Means proposed to redress the Grievance.* By J. Jones, Fellow of Queen's College, Oxon. *The Second Edition.* 8vo. Pr. 1s. 6d.

In our Review for November, we gave an account of this pamphlet. To this edition, which indeed appears to be only the first, with a new title-page, the author has added a supplement, containing the opinions of three eminent lawyers, on a question to this effect, 'Whether ignorance of the Welch language is not a disability to hold a living in Wales?' The last of these gentlemen concludes his opinion in these words: "An ignorance of the only language that is used and understood, includes a total inability to perform any part of the parochial duties, it seems to me that B. [the incumbent in question] is subject to deprivation, as a person *minimè habilis, nec idoneus.*"

For

For farther satisfaction, we must refer those who are interested in this matter to the opinions at large.

40. *The Articles of the Church weighed against the Gospel; and found wanting: or, a Third Attempt to draw Christians to the Belief and Practice of Christianity; with some Queries relative thereto. To which is added, the public Recantation of George Williams, the Heretic; and also the Creed of a Churchman. By George Williams, a Livery-Servant. 8vo. Pr. 1s. Becket.*

In this pamphlet the author has thrown together a great number of objections against the Thirty-nine Articles, particularly those which contain Trinitarian and Calvinistic principles, and those which relate to the clergy and the church. He writes in a loose incoherent manner; treats those who are not of his opinion with unbecoming freedom; and, on every occasion, assumes an air of insufferable vanity. Whether conscience, or self-importance, was more concerned in dictating the following Recantation, we shall leave the reader to determine:

Whereas I George Williams, through the usual prejudice of education, and a regard to the church established by law, conformed to all the creeds and forms of worship prescribed in the Common Prayer Book of the church of England; and took it for granted, that all the Thirty-nine Articles, and the many propositions of which they consist, were strictly true and agreeable to scripture; I do hereby make this solemn recantation of my religious errors in faith and practice, and freely declare that the Athanasian Creed, and the forms of worship founded upon it, are false, antisciptural, and a gross imposition upon the consciences of christian people. I likewise renounce a considerable part of the Thirty nine Articles, (viz. what has been above animadverted upon) as being expressly contrary to the plain doctrine of Christ and his apostles, and having a natural tendency to undermine the cause of christianity, and expose it to the scoffs of the unbelieving world. As the governing powers take no care to reform such gross-corruptions, I, though a private christian, think it a proper method to protest in a solemn manner against all flagrant errors that still remain in this protestant church, and the authority by which they are supported.

This writer is undoubtedly to be commended for his diligence in examining the scriptures, and improving himself in religious knowledge; but we are sorry to find him not a little intoxicated with the idea of being an author and a REFORMER.

ERRATA.

Page 69, line 3, for view'd read *was'd*, lb. line 7, for human read *humans*.

T H E

CRITICAL REVIEW.

For the Month of *March*, 1768.

ARTICLE I.

*State Papers collected by Edward Earl of Clarendon. Commencing from the Year MDCXXI. Containing the Materials from which his History of the Great Rebellion was composed, and the Authorities on which the Truth of his Relation is founded. Vol. I. Folio, Pr. 1*l*. 1*s*. T. Payne. [Concluded.]*

OUR third and last object of enquiry from the papers before us, is, how far Charles I. prepossessed and misguided as he was by his father's example, would have carried his compliances with the church of Rome. The resolution of this question can arise only from perusing the private state dispatches of the times, and not from the vague conjectures of historians, who, however impartial they may appear, must be very lamely informed without such assistances. A publication so desultory and unconnected as this is, does not admit of our bringing into one point of view the several intercourses between the court of England and that of Rome, during the reign of Charles I; we shall therefore follow them *seriatim* in the order of time as they arise.

Mean while we must apprise the reader, that let him be ever so attentive, he will meet with great difficulties in forming any final judgment upon this subject; and though this Collection is, we apprehend, the best assistance he can procure for that purpose, yet he will find it imperfect; and a great deal must be still left to conjecture and probability. He will even meet with difficulties in arranging his ideas of the Roman catholic faith and its professors. If he is directed towards the Jesuits, he

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abandons

abandons the authority of the Benedictines, and other orders; if towards the latter, their moderation and desire of a reunion with the Church of England, are apt to make him lose sight of many fundamental principles in the Romish church. The divisions in the Roman catholic party at the English court, are no less embarrassing. That Charles and his arch prelate Laud entertained very favourable notions of the pope's temporal power and the Romish hierarchy, and were warmly inclined to have favoured proposals for a toleration, if not a reunion, seems to be rendered evident by the Collection before us. Charles, who possessed much sounder sense than his favourite prelate, stuck at the temporal jurisdiction arrogated by the pope, and supported by the Jesuits; and it is doing his memory no more than justice when we say, that even his fatal attachment to his queen appears never to have warped him on that head.

Another matter of great importance, which some writers have affected to treat with levity, seems to be established beyond all contradiction by these papers; we mean, the great swarms of Jesuits sent over by Richelieu and friar Joseph to preach up rebellion in different shapes and characters against the unfortunate Charles. The views and interests of English Churchmen were as various as those of Rome; but we believe that in general the clergy of England under Charles were sound in their principles both civil and religious, and that they disapproved of the favourable dispositions which biased their superiors towards popery. We shall conclude this introduction by observing, the almost incredible stiffness of the Jesuits and the Romish consistory in a matter that was so flattering to their ambition and interest, as the treaty of accommodation we now speak of. With whatever seeming gratitude they received, or however humbly they sued for, favour, we perceive, that when they argued in close divan, they did not admit even of the supposition, that the detestable corner-stones of their faith should be so much as moved; their murdering, deposing, excommunicating, and prevaricating powers were to remain untouched; and whatever compliances they might affect, were to be salved by the conveniences of mental reservations and dispensing powers. Have we not seen the same doctrines, within the compass of these five years past, palliated and defended in England by the publications of their faithful successors? Could the Roman catholic princes who have expelled the Jesuits from their dominions, pull the weeds out of a profession so fundamentally pernicious to society? Were they not under the necessity of at once exterminating the whole?

The

The reflection which naturally arises from the first paper relating to religion that occurs in this Collection is, that the Roman catholics under Charles I. favourable as he was to their religion, were more harrassed on that account under his, than they have been in the present, or under any, reign since the Revolution. By a rough draught of a proclamation by secretary Windebank (who was himself a papist) they (the Roman catholics) are strictly charged not to attempt making any proselytes of English subjects, and from thenceforth forbear to resort to any places within his majesty's dominions, or to be present, where masses, or any other service, is celebrated after the rites of the church of Rome.

On the 1st of December, 1633, a very extraordinary personage, who is very seldom, if ever, mentioned by historians, is introduced on the stage, in the following letter from secretary Windebank.

* Mr. secretary Windebank to Mr. B. Leander, olim John Skidmore, alias Jones.

¶ Sir,

His majesty hath lately seen a letter of yours, under the name of B. Leander, olim John Skidmore, alias Jones, now a poor Benedictine monk, once a fellow of St. John's college in Oxford; wherein you are a suitor that his majesty would be graciously pleased to give you leave to come into England, to see your friends and kindred, without molestation for religion. And, though his majesty like not to give way to a dispensation in a case so directly repugnant to the laws of this realm, yet, in regard of your solemn promise to carry yourself warily and without offence, his majesty hath commanded me to let you know, that he hath given you leave to repair hither into England, to see your friends and kindred, whensoever you shall think fit; and that it shall be lawful for you to stay and remain here (by virtue of his majesty's said permission) without trouble or danger of the laws, you carrying yourself peaceably and without scandal. This I have in charge from his majesty to assure you of; and therefore, whensoever you shall come into these parts, and address yourself to me, I will take order for your protection and security. And so I rest,

From the Court at Whitehall, 1 Dec. 1633.
Addressed, "To Mr. Leander at Doway."
An Original.

Your loving friend,
FRAN. WINDEBANK.

This Skidmore, or (to call him by his travelling name) Leander, was a man according to Laud's own heart in all respects except his moderation and prudence. He had been an old fellow-collegian with that prelate, and privately recom-

mended by him to Charles and Windebank. Leander's business in England was to recommend to the catholics the distinction between the spiritual power residing in the pope, and the temporal residing in the king. His plan was to reconcile the moderate papists to an oath of allegiance to the king, without violating their religious principles. The oath (but whether it was drawn up by him or not does not appear) is as follows.

‘ Oath of allegiance.

‘ I *A. B.* do promise and swear before God Almighty, in the most strict and binding form that any oath can be taken by a Christian, that I shall and will bear, for ever, to our most gracious and lawful king and natural sovereign king Charles, his heirs and successors, true faith and allegiance, in that most ample manner that a christian subject ought to do to his king and sovereign prince: the which truly to testify, I hold it my duty to swear as followeth.

‘ And therefore I do promise and swear, that I will defend him, and them, to the uttermost of my power, even with the loss of my fortunes and life, against all leagues, depositions, seditions, rebellions, conspiracies, enterprises, and attempts whatsoever, which shall be made against his or their persons, crown or dignity, by any persons whatsoever, either ecclesiastical or civil, domestical or foreign, prince, potentate, or people, under pretext of common good, religion, or any colour or cause whatsoever.

‘ I do also promise and swear, [that] if, at any time; or by any way whatsoever, I shall come to know, at home or abroad, of any practice, conspiracy, treason, secret league, machination, or attempt, tending to the invasion, hurt, or prejudice of his or their persons, estates or dominions, to oppose myself and hinder the same according to my power, and to disclose to him or them what I either do or shall come to know, with all possible diligence and speed; this being the duty of a Christian and loyal subject.

‘ I do also promise and swear as before, that I neither shall nor will admit any conference of what nature soever, that may remove me from this my natural and lawful allegiance and oath; but shall and will detect and disclose such as shall endeavour to seduce me from performing that whereunto, by law of God and man, and this my voluntary oath, I confess myself obliged.

‘ I do also promise and swear as before, that I neither shall nor will procure myself, nor, being procured by any others, accept of any dispensation in, or absolution from, this my oath and allegiance, or any part thereof; but that, breaking any
part

part thereof, I shall be guilty of perjury and high treason against God and my prince.

And all this aforesaid, with every part thereof, I do promise and swear faithfully and truly, according to the literal sense of the words, without equivocation, or mental reservation; renouncing, before God and man, to all exposition that may pervert, in any point, my due and sincere allegiance, or any branch or point of this my oath. So help me God,

A copy by Windebank.

This oath was seconded by a paper presented by one Mr. Howard, entitled, "Motives and Reasons to be offered to his Majesty, for a Distinction between such Recusants as voluntarily take the Oath of Allegiance with a resolved Conscience of the Lawfulness thereof; and such other as either oppose the same, or take the same with a Scruple of Conscience." The purport of the above paper was very plausible, as it tended to fix a difference between those papists who paid supreme allegiance to the king in temporal affairs, and those who thought that in the last resort it was due to the pope. It is attended by a Latin paper entitled, '*Tria tribunalia in unum coalescentia*,' meaning, that the tribunals of God, the pope, and the king, unite in one point, and are reconcilable with each other, if proper distinctions are observed. The subject is rather awkwardly handled. The author seems to suppose, that the king of France is entitled to prerogatives which exempt him from excommunication, and says, that it would be an easy matter to obtain the like privileges for the king of England, if he does not already enjoy them, which from ancient agreements is very probable. The next paper comes from a red-hot Roman catholic; and as the doctrine contained in it is new and curious, we shall present it to the reader.

'*In primo Elizabethæ* is ordained the abrogation of mass, and changing the form of divine service, with command to all to perform as there in that behalf is enacted. Upon which act also, consequently, depend all future statutes, or acts of parliament, against recusants for not frequenting churches and easterly communions, celebrated in the new form of service, &c.

'The aforesaid act of *primi Elizabethæ* seemeth not of force, having been enacted without any consent of the lords spiritual, as appeareth in the context, but only of the lords temporal and commons; and, by necessary consequence, all penal laws made with reference to this, seem also, *ipso jure*, not to have force of parliamentary laws; supposing that the presence of the lords spiritual be necessarily required to a parliament, as the lawyers

seem to judge : and hence queen Mary's law of having mass, as it seems, obligeth.

' Which if it be true, how much will this advance the union of the church, which all good men desire.

' I omit that the commons, consisting of burgesses, &c. were not freely, and according to form of law, elected ; but the county was necessitated to choose one of five, who were nominate and sent to them ; and three were sent to the sheriffs, nominate, to have one of them to be knight of the shire.

' All this proceedeth upon a supposition that the parliament hath *vota decisiva* in making laws ; otherwise, supposing that they are only *consultores*, not *legumlatores*, but that that privilege is only the king's prerogative, then, as he could make such laws, so he may abrogate them, without all or any of them, when he please. And howsoever, the omission of the lords spiritual, in such an important matter, is a good satisfactory ground for the people, in case it should be declared, that, for default of that, the act aforesaid should not have force by virtue of that parliament.'

In the course of Leander's correspondence with Windebank, we meet with a copy of a letter written to cardinal Bentivoglio at Rome, soliciting his eminence to prevail with the pope to open a correspondence with Charles, and to relax in some of his high pontifical claims, particularly with regard to the proposed oath of allegiance ; and likewise to dissuade him from sending back the bishop of Chalcedon as his nuncio or agent in England, that prelate being very disagreeable to Charles, on account of his meddling pragmatical temper. This letter, which is quite in the conciliating stile, is worthy of perusal, but can hardly be abridged ; and as Leander, about the time it was written, informs Windebank, that he had been with Laud at Croydon, we can scarcely entertain a doubt of its being either drawn up or approved of by that prelate. Next follow reasons for creating an English cardinal, the original of which is in the hand of one Mr. Price, who was well acquainted with the court of Rome, and the college of cardinals, of which he labours to give a very high idea. We cannot form a better notion of the secret pride of both, than by transcribing from this paper the following paragraph.

' I suppose therefore, as an infallible ground, that the creation of an English cardinal will principally depend upon the resolution and instance made by England : for, whatsoever interest Rome hath, or may have, in such a creation, I hold it morally certain, that no interest will, at this present, induce the pope to promote any of his majesty's subjects contrary to his majesty's good liking.'

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The difficulty and favour of obtaining such a cardinal is next enlarged upon; and the author very modestly proposes that he may be maintained wholly by England, in such a manner as that he may be under no French or Spanish influence. He then proposes a young nobleman, whose name is left blank, and gives in a caveat against another candidate for that honour.

In a letter from one Thomas Williams to Laud, written from Paris, we find a curious account of the state of the controversy between the Jesuits and their antagonists abroad with regard to England. Williams is no friend to that order, which strenuously contended, that neither the bishop of Chalcedon nor any other bishop should come into England. He says, that their riches in England amounted to two or three hundred thousand pounds sterling, in yearly rents of lands, houses, and money at use; and that three hundred and sixty of their order were dispersed through the kingdom. In short, he represents them as being a most dangerous set of men, and absolute tyrants over the consciences of all the Roman catholics in England. How well Charles was apprized of their intrigues, appears from the following passage in the same letter.

‘Friar Joseph, a capuchin, hath been of a long time in league with cardinal Richelieu, is advanced by him to be a privy-counsellor of state, and, not without ground, is held to have been a special engine to plot and maintain all those wars and broils which these many years have encumbered the world, and to have been the motioner of taking in of the dukedom of Lorrain; and a firebrand of all those variances between the king of France and his mother and brother, and other princes of the realm, and the sole cause of their expulsion and not return, that the cardinal Richelieu and he may more securely rule and domineer, without fear and contradiction, and dispose the affairs of the world according to their own policy. Now, among many other his devices, this also was a plot of his, at the making of the peace between England and France, that certain capuchin friars, his sworn creatures, might be sent into England to serve the queen’s chapel, under a pretext of piety and religion, but covering indeed thereunder great reasons of state: for his meaning was, that one of them, whom he made superior, should have been confessor to our queen, and have guided her conscience; and, by little and little, have put into her such conceits as the cardinal and friar Joseph should desire she should have. Howbeit, their designs had not its effect: for, as it seems, the king and state would have her to receive one of his subjects, and him whom she had before. And even yet this

friar doth pursue his suit, to thrust in a creature of his to be the queen's confessor.'

The remainder of this letter is highly entertaining and curious; and from the picture which the writer draws of the sons of Loyola, one would imagine that he presided very lately (since the year 1760) in the cabinets of France, Spain, and Portugal, when the sentences of their abolition in those kingdoms passed.

Thus far it appears from this Collection, that the scruples which Charles and Laud entertained of popery were rather political than otherwise, since neither of them was fond of an order which carried obedience to their superiors to a length which invaded the rights both of the king and the archbishop. Leander still persisted in his moderate measures, but found that he had mistaken his man; and that instead of addressing his letter to cardinal Bentivoglio, he should have sent it to cardinal Barberini, who was the patron of the English nation, and sole minister at the court of Rome. Mean while one Courtney, a man of rank and family, and a partizan of the Jesuits, had written a book against Leander's oath of allegiance, which exasperated Charles so much, that he was committed prisoner to the Gatehouse; and, according to Leander's intelligence, even the pope's counsellors were puzzled how to behave between the two parties, while the practices of Richelieu and friar Joseph became every day more and more dangerous to England. Leander about this time addressed a letter to the pope himself, in which he pretty boldly impugns his holiness's power of deposing kings, and several other of his high claims. A Mr. Phillips now steps in, as an agent between the queen and Windebank, or rather Laud, and proposes the qualification of a bishop or bishops who are to reside in England, and to be con-
 pived at by the king.

We are next entertained with a corrected copy of a Latin letter addressed by Leander to cardinal Barberini, concerning the abovementioned controversy with the Jesuits. This letter does more honour to the writer's candour and good sense than to his learning; for he very roundly tells his eminence, that the counsels of the Jesuits at the court of Rome, if carried into execution, must appear to the nobility and nation of England as a downright vindication of, and apology for, the proceedings of those who, by a most execrable conspiracy (meaning the Gunpowder treason), contrived the destruction of the king's majesty and all his nobility. The words in the original are remarkable: *qui terribilissima conjuratione subversionem regie majestatis, totiusque nobilitatis moliebantur*. The indefatigable Leander next drew up in Latin a true and humble representation of his oath of allegiance, to be laid before the college of cardinals. This
 paper

paper is accurately drawn, and discovers no mean abilities in casuistry. The intention of the author is to shew the difference between the *sensus presumptus*, and the *sensus vere intentus*, of his oath; by which he means the exceptions of the Jesuits, or high-flown Roman catholics, against the oath, and the real meaning of the same. This is followed by a long account, drawn up in Latin likewise by Leander, of the state of the apostolic mission in England, upon his conciliating plan. We shall just touch upon the numbers of those missionaries. He says, that the secular priests amount to above five hundred, the Jesuits to about two hundred and fifty, the Benedictines to not quite a hundred, the Dominicans twenty, the Carmelites as many, the Franciscans above thirty, four English and Scotch capuchins, and the same number of Minims. Another paper appears, written also by Leander, proposing a solid union between the churches of Rome and England; but from the former he excludes puritans and all sectaries; and then he proposes an oath of allegiance in the following terms.

'I *A.B.* do, in all sincerity, without any equivocation or reservation, profess and acknowledge, under my corporal oath, our sovereign lord king Charles now reigning to be true and lawful king of England, and all the rest of his majesty's dominions; and that, notwithstanding the different sentences of divines touching the jurisdiction of prelates and princes, (of which I take not upon me to be judge, but leave them to God) I do swear and profess, from my heart, that, although any sentence of excommunication, deprivation, or deposition, be denounced against his said majesty, his lawful heirs or successors, I will constantly, faithfully, loyally adhere unto his majesty, and his said heirs and successors, and him and them defend, to my power and might, and uttermost of my ability, against any whosoever; and never depart from this my loyal obedience, subjection, fidelity, and adhesion to his majesty and his heirs; nor accept of any dispensation to the contrary, for any cause or colour whatsoever: and, under the said sincere oath which I have taken, I protest to manifest and make known, by the speediest and safest ways that I can, all treasonable attempts, publick or secret, all rebellious or seditious actions against his majesty and the state, which shall come unto my knowledge. So help me God.'

Our limits will not permit us to give farther extracts of this zealous missionary's papers; we hope, however, that what we have already exhibited, is sufficient to convey an idea of that plan of union which was secretly favoured both by Charles and Laud. We learn from other dispatches, that Leander's moderation raised a storm against him abroad, while he was at Doway,
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where he was obliged to live two months. His next dispatch is addressed to don Gregorio Panzani, who had been sent by the pope to the queen of England, and who arrived at London on December 25, 1634. From this letter we learn, Panzani met with so gracious an acceptance at court, that it was entirely owing to the non-complying stiffness of the court of Rome, in not making the proper concessions to Charles, that some progress was not made in the reconciliation. Even Leander himself was under a cloud at that court, for having presumed to condemn Courtney's book against his oath of allegiance. In subsequent dispatches, we find him answering certain doubts and questions proposed to him by Windebank, concerning the qualifications of a bishop. By a postscript to one of those letters, he seems to have had some pecuniary dependencies upon Laud and his secretary. Courtney was, all this time, in prison, from whence he had the impudence to plead religion and conscience, for asserting, in his book against the oath of allegiance, "that it is a matter of faith believed by all catholics, that the pope, by his spiritual authority, can authorize princes to make war, invade and depose for spiritual ends," with many other wild propositions of the same tendency. Though these were patronized and enforced at Rome, yet Leander was thought of too much consequence at the court of England to be immediately censured, though he was, in fact, condemned. Even Panzani, the new agent, did not give satisfaction at Rome, where he was thought too favourable to the party who were for introducing bishops into England. The secret negotiations by this time were so far advanced, that it was agreed there should always be an agent resident from the pope with the queen, and another from the queen with his holiness. Howard, a Roman catholic, was privately employed by Laud, in conjunction with one Preston, another papist, to answer Courtney's book, in such a manner as to convince the court of Rome how detrimental its contents would be to the popish interest in England. All their labours proved fruitless. The Jesuit interest gained ground with his holiness, and his consistory insisted upon the *deponibility* (for such is the word) of temporal sovereigns by the spiritual pontiff. This spirit went so far at Rome, that we find Leander, in a letter to Windebank, dated October 1, 1635, throwing himself upon Charles for protection against his enemies at Rome.

After all, the capital paper in this Collection is the instructions given by Charles to captain Arthur (otherwise called sergeant major) Brett, who was sent to succeed the famous Walter Montague, of the Manchester family, as the queen's resident at Rome. This state paper is most artfully drawn up, and suggests ample matter of reflection upon the religious character

of Charles and Laud. Though the instructions are signed and dated by the former, yet Brett is to appear at Rome only in the light of the queen's agent, and to meddle with no religious controversy. We cannot insert the whole of this paper, but the reader may form some idea of it (it being probably drawn up by Windebank or Laud, if not both) from the following extract :

' Next you are to understand, That, in all your negotiations there, either with the pope or his nephews, or with any cardinals or other his ministers, you are to stile yourself the queen's servant only, and not to take upon you any quality, nor pretend to derive any power from us; but rather upon all occasions, especially in publick, to disavow it, and to keep us free from the suspicion of any such correspondence. Nevertheless, though for your person and quality you are to govern yourself in this manner, this must not slacken your diligences in any service that may concern us; to the advancement whereof you are to have a special eye, and to bend your best forces and endeavours to that end. Which that you may the better perform, you shall hold a strait intelligence with our secretary Windebank, and direct all your letters and dispatches to him only; acquainting him, from time to time, with all occurrents and news that shall come to your knowledge, either concerning that or any other foreign state; and from him you shall receive our commandments and answers as occasion shall be presented.'

Charles then instructs Brett to remonstrate against the conduct of the court of Rome, in the affair of the oath of allegiance; to insist upon Courtney's being censured by his holiness; to signify his majesty's firm resolution not to admit a popish bishop into England, to take upon him jurisdiction in matters of government over those of that profession, because such incompatible jurisdictions might terminate in the utter ruin of the Romish party itself. He is next to make strong representations against the increase and practices of the Jesuits in England. But perhaps the most remarkable part of Brett's instructions is couched in the following paragraph :

' You may of yourself, as you shall find occasion, insinuate, That, as the pope is a temporal prince, we shall not be unwilling to join with him as we do with other catholic Roman princes, in any thing that may conduce to the peace of Christendom and of the church.'

The contents of this capital paper, we apprehend, express the real sense of Charles and Laud, in the much agitated point of the reconciliation of the English church to that of Rome; That both of them were pliable in matters of form, and sometimes of doctrine, cannot be disputed; and an insatiation seems

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to have prevented the court of Rome from availing itself of circumstances so favourable to its interest. The reader, the more he peruses the papers before us, will be the more strongly of that opinion. It may however be urged, in favour of Charles, that the stand he made against the Jesuits, was manly and resolute: but it is impossible to foresee what the consequences might have been, had his holiness taken him at his word, and if his agents had acted with common prudence and discretion, especially when we consider the great influence which the queen possessed in his councils.

It may be proper to acquaint the reader, that Brett was highly carested at Rome, where it was strongly reported, an English cardinal was to be created; that when he left that court, Panzani recommended a gentleman of the Waldegrave family to succeed him; but his successor was Sir William Hamilton, of the Abercorn family, who continued at Rome till 1641. Panzani was in like manner succeeded, as the pope's puncio, or agent, by Georgio Con, who was highly carested and respected by Charles; and after remaining at the English court three years and two months, he was succeeded by count Rosetti, who was driven from London by the parliament about July, 1641. We shall leave the reader to form what conclusion he pleases from the extracts of the papers we have laid before him, which are undoubtedly authentic.

To conclude: we cannot help wishing that the editors of this publication had taken more pains in arranging and connecting its contents; and, above all, that they had been better acquainted with the civil history of the period they relate to. They might have thereby saved themselves and the public much useless labour, by suppressing many papers which either have been already published, or tend no way, especially as in those relating to Ireland, to illustrate any historical or doubtful fact.

II. *An Account of Corfica; the Journal of a Tour to that Island; and Memoirs of Pascal Paoli. By James Boswell, Esq; Illustrated with a new and accurate Map of Corfica. 8vo. Pr. 6s. Dilly.*

MR. Boswell was impelled by a noble, but unusual, spirit of curiosity to visit the infant state of liberty among the Corficans; and he is to be envied that he saw it to greater advantage than any British subject, perhaps, ever can view the same *in futuro*. He found it in all its native, genuine, charms, before faction could spring from security, luxury from plenty, or corruption from luxury; evils which so soon engender in a settled

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constitution. The eyes of all the sons, and we may add, daughters, of Freedom, are now fixed upon the plan of government which the illustrious general of the Corsicans shall adopt for his brave countrymen; and they are in hopes it will be as free as human foresight can contrive, from the oversights which the experience of all ages has proved to be so fatal to other free states.

Mr. Boswell has prefixed an introduction to his work, great part of which, we think, like those of Sallust, will serve almost for any other literary performance that has Liberty for its object. After several, but not original, observations on that invaluable blessing, he makes one very just remark, that the Corsicans have been single and unsupported in their glorious struggle, which was far from being the case with the Swiss and the Dutch, who were protected and assisted by powerful states and allies. 'To give an account (says he) of this island, is what I am now to attempt. The attempt is surely laudable; and I am persuaded that my readers will grant me every indulgence, when they consider how favourable is the subject. They will consider that I am the first Briton who has had the curiosity to visit Corsica, and to receive such information as to enable him to form a just idea of it; and they will readily make allowance for the enthusiasm of one who has been among the brave islanders, when their patriotic virtue is at its height, and who has felt as it were a communication of their spirit.

'The plan which I have prescribed to myself is, to give a geographical and physical description of the island, that my readers may be made acquainted with the country which in these latter days has produced so heroic a race of patriots. To exhibit a concise view of the revolutions it has undergone from the earliest times, which will prepare the mind, and throw light on the sequel. To shew the present state of Corsica; and to subjoin my journal of a tour to that island, in which I relate a variety of anecdotes, and treasure up many memoirs of the illustrious general of the Corsicans—MEMORABILIA PAOLI.'

Our author's first chapter treats of the situation, extent, air, soil, and productions, of Corsica; but as this part of his work may be executed by the mere force of literary application, we shall give no other extract from it than that which relates to the topographical divisions of the island, and which may prove useful to an English reader.

'The great division of Corsica, is into the *di qua* and the *di la dei monti*. The country on this side, and the country on the other side of the mountains, reckoning from Bastia. By the mountains is understood, that great range of them which rises beyond Aleria, and stretches across the island, intersecting it

it however by no means equally ; for, the country *di qua*, is a third more, than that *di là*. Another old division of this island was, to suppose a line drawn from Porto Vecchio, to the gulph of San Fiorenzo ; and the division upon the east, was called *banda di dentro*, the side within ; and that on the west, was called *banda di fuori*, the side without. I never could learn the meaning of this division farther, than that, I suppose, those who inhabited Bastia and the plain of Aleria, looked upon themselves as the most civilized ; and so were for calling those on the opposite side of the island to them ‘ *forrestieri*, foreigners.

‘ The next division is into provinces, of which there are nine ; for although a great part of this country long went under the denomination of ‘ *feudos*, feus,’ and is still called so in the maps ; the jurisdiction of the signors is now gradually wearing out, and will soon be sunk into the general power of the state.

‘ Another division of Corsica is into *pieves*. A *pieve* is properly an ecclesiastical appointment, containing a certain number of parishes, over which is placed a *pievano*, who superintends the priests, and draws a certain part of the tithes. But this division is as much used for civil affairs, as for those of the church.

‘ There are large tracts of uninhabited land in Corsica, mostly covered with woods ; to some parts of which the peasants resort in summer to feed their cattle, and to gather chestnuts, making little sheds for themselves to lie under. There is hardly such a thing as a detached farm-house to be seen in the island, like what are scattered every where over Great-Britain ; for, the Corsicans gather together in little villages, which they call by corruption ‘ *paeses*, countries.’ I remember when I was once told in Corsica, that I should travel a great many miles ‘ *senza veder un paese*, without seeing a country,’ I could not conceive what they meant. The Corsicans are in greater safety, and have more society with each other by thus living in villages ; which is much the custom in the cantons of Switzerland, and some parts of Germany ; as it was anciently among all nations.

‘ The Corsican villages are frequently built upon the very summits of their mountains, on craggy cliffs of so stupendous a height, that the houses can hardly be distinguished during the day ; but at night, when the shepherds kindle their fires, the reflection of such a variety of lights, makes these aerial villages have a most picturesque and pleasing appearance.’

Upon the whole, our author represents Corsica as being naturally a most desirable island, particularly by being well supplied

plied with fish from the sea. He says, that he could hear of no other fish in their rivers or fresh-water lakes except trout and eel, which are found in great plenty, very fat, and of uncommon size.

The second chapter contains a concise view of the revolutions which Corsica has undergone from the earliest times. From this chapter, which is instructive and entertaining, we can easily perceive that the ancients were much better acquainted with this island than the moderns are; for the precise time does not appear from Mr. Boswell, when Corsica became a kingdom.

About the year 1550 (says our author) Corsica revived under the conduct of a great hero, who arose for the deliverance of his country. This was Sampiero di Bastelica. He early discovered extraordinary parts and spirit; and had the advantage of being educated in the house of cardinal Hypolitus de Medicis, the nephew of pope Clement the seventh. He was created colonel of the Corsicans in France, and distinguished himself in almost every one of the great actions of that nation in his time.

After the death of Francis the first, he went home to his native country; where he married Vannina, heiress of the house of Ornano, of the most ancient and rich of the Corsican nobility; and from this time, he was generally called Sampiero di Ornano.

Being moved with the miserable state of his countrymen, he resolved to procure them relief; and for this, a very favourable opportunity then presented itself.

Here history begins again to open upon us. The clouds of antiquity and barbarism are dispersed, and we proceed clearly, under the guidance of the illustrious Thuanus.

France had of a long time claimed a right over Genoa; but after the battle of Pavia, when the French were forced entirely to abandon Italy, that claim had become of no effect. Henry the second however, having commenced a new war in Italy, against the emperor Charles the fifth, resolved to assert his power in Corsica; Sampiero di Ornano encouraged this disposition, that he might avail himself of it, to free the island from a yoke which galled it so much.

He represented to Henry, that as the Genoese had taken part with the emperor, his majesty was debarred from all entrance to Italy by sea; whereas, by putting himself in possession of Corsica, he might have a free passage through the Mediterranean, and might, at the same time, employ that island as a commodious garrison, where troops and warlike stores might

might be lodged, to be from thence thrown in upon Naples or Tuscany, as the situation of affairs should require.

' An expedition was therefore ordered to Corsica, in the year 1553, under the command of general Paul de Thermes, accompanied by Sampiero di Ornano, Jourdain des Ursins, and several other able commanders. Henry had also the Turks joined with him in this expedition, having prevailed with their fourth emperor, Solyman, styled the Magnificent, to send out a large fleet to the Tuscan sea.

' This expedition was powerfully opposed by the Genoese; who had given Corsica in charge to their celebrated bank of St. George. The great Andrew Doria, though then in his eighty-seventh year, bid defiance to age and infirmities, and, since Corsica was an object of importance to his country, the gallant veteran embarked with all the spirit of his glorious youth, having a formidable armament under his command.

' The war was carried on with vigour on both sides. At first however, several of the best towns were taken by the French and Turks, particularly Ajaccio, where were a number of merchants, whose riches afforded good pillage to the enemy, and helped to make the enterprise go on with more spirit. The Corsicans joined in the common cause, and the greatest part of the island was once fairly delivered from the tyrant.

' But the Genoese were so well commanded by the intrepid Doria, and had besides such assistance from Charles the fifth, who sent strong reinforcements, both of Spanish and German troops, that the expedition was not entirely effectual.

' In the course of this war, so many valourous actions were performed, that, fired with the contemplation of them, I am almost tempted to forget the limited bounds of my plan, and of my abilities, and to assume the province of an historian; I hope a Livy, or a Clarendon, shall one day arise, and display to succeeding ages, the Corsican bravery, with the lustre which it deserves.

' The Corsicans were now so violent against the Genoese, that they resolved with one accord, that rather than return under the dominion of the republic, they would throw themselves into the arms of the great Turk. At length however, a treaty was concluded between the Corsicans and Genoese, advantageous and honourable for the former, having for guarantee his most Christian majesty.

' But as there was an inveterate, and implacable hatred between those two nations, this treaty did not long subsist; and upon Henry's death, the same oppression as formerly, became flagrant in Corsica.

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* Sampiero di Ornano, who had been again for some time in France, having lost his royal master, went himself to the Ottoman Porte, and earnestly solicited fresh assistance to his unhappy nation. But the face of affairs was changed. The same political views no longer existed; and it must be a miracle indeed, when states are moved by virtuous principles of generosity. This brave man, being unsuccessful at Constantinople, returned to Corsica, where his presence inspired the islanders with fortitude, and occasioned a very general revolt.

* He carried on his glorious enterprize with considerable effect; and the more so, that, as he had now no foreign assistance, he was not looked upon as very formidable, and the republic made little preparation against him. But he was stopped in his career by the treachery of the Genoese, who had him basely assassinated, by a wretch of the name of Vitolli, in the year 1567.

* Thus fell Sampiero di Bastelica di Ornano, a Corsican worthy of being ranked with the most distinguished heroes. He displayed great bravery and fidelity in foreign service; and with unremitting constancy endeavoured to restore the liberties of his country. Thuanus calls him 'Vir bello impiger et animo invictus; a man active in war, and of a spirit invincible.' The shades which were in his private conduct, are to be forgotten in the admiration of his public virtues. His son Alphonso, and his grandson John Baptist, both arrived at the dignity of marshal of France, after which his posterity failed.

* Alphonso di Ornano, who had been brought up in the court of Henry the second, kept alive the patriotic struggle for a short while; but unable to make head against the republic, he retired from the island and settled in France.

* The Genoese were thus again put in possession of Corsica. Enraged at what they had suffered from a daring rebellion, as they termed it; and still dreading a new insurrection, they thought only of avenging themselves on the Corsicans; and plunging that people still lower than ever, in ignorance and slavery.

* Their oppression became now, if possible, worse than before. They were inflamed with hotter resentment, and their tyranny formed itself into something of a regular system. Forgetful of every equitable convention that France had established, they exercised, without controul, the utmost rigours of arbitrary power. They permitted nothing to be exported from the island, but to Genoa, where, of necessity, the Corsicans were obliged to sell their merchandise at a very low rate; and in years of scarcity, the island was drained of provisions by a sort of legal plunder. For the inhabitants were forced to bring

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them to Genoa, so that actual famine was often occasioned in Corsica.

The Genoese did every thing in their power to foment internal dissensions in Corsica, to which the people were naturally too much inclined. These dissensions occasioned the most horrid blood-shed. They reckon that no less than 1700 Corsicans were assassinated in the space of two years. Assassinations were, in the first place, a certain cause of hatred among the Corsicans, and often between the best families, so that they would not unite in any scheme for the general liberty. And in the second place they could be turned to very good account, either by confiscating the estates of the assassins, or by making the criminals pay heavy compensations to the judge. The judge could wave the pursuit of justice by saying, 'Non procedatur, let there be no process;' which could easily be cloaked under the pretence of some defect in point of form; or could even acquit the deepest offenders from his own will alone, by what was called '*Ex informata conscientia*, the information of his own conscience;' of which he was not obliged to give any account.'

The remaining part of this history, till the time of the present general Paoli's appearing, must awaken indignation in every generous breast. Mr. Boswell seems to have been very imperfectly informed with regard to the famous king Theodore, who was one of the worst men, and most impudent impostors, that history can produce. The remaining part of the Corsican history is well known to every reader of modern magazines and newspapers, excepting the great internal regulations introduced among them by Paoli, of which we find here a curious and excellent account.

The third chapter contains the present state of Corsica, with respect to government, religion, arms, commerce, learning, the genius and character of its inhabitants. Mr. Boswell gives, we believe, a very just as well as instructive account of the present government of Corsica, which he says exhibits a complete and well-ordered democracy: the constituent parts of it, however, and the various checks of which it is composed, admit of no partial extracts, because they serve to make up a whole, which would greatly exceed the limits of this article; we must therefore refer the reader to the work itself. The journal of a tour to Corsica, and memoirs of Pascal Paoli, form the last, and we think most entertaining, division of this work, because it could not be the result of reading or information. Our author, after describing his journey to the residence of Paoli, the various adventures, entertainments, and personages he met with, thus proceeds:

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‘ When I at last came within sight of Sollacard, where Paoli was, I could not help being under considerable anxiety. My ideas of him had been greatly heightened by the conversations I had held with all sorts of people in the island, they having represented him to me as something above humanity. I had the strongest desire to see so exalted a character; but I feared that I should be unable to give a proper account why I had presumed to trouble him with a visit, and that I should sink to nothing before him. I almost wished yet to go back without seeing him. These workings of sensibility employed my mind till I rode through the village, and came up to the house where he was lodged.

‘ Leaving my servant with my guides, I passed through the guards, and was met by some of the general’s people, who conducted me into an antichamber, where were several gentlemen in waiting. Signor Boccociampe had notified my arrival, and I was shewn into Paoli’s room. I found him alone, and was struck with his appearance. He is tall, strong, and well made; of a fair complexion, a sensible, free, and open countenance, and a manly, and noble carriage. He was then in his fortieth year. He was dressed in green and gold. He used to wear the common Corsican habit, but on the arrival of the French he thought a little external elegance might be of use to make the government appear in a more respectable light.

‘ He asked me what were my commands for him. I presented him a letter from count Rivarola, and when he had read it, I shewed him my letter from Rousseau. He was polite, but very reserved. I had stood in the presence of many a prince, but I never had such a trial as in the presence of Paoli. I have already said, that he is a great physiognomist. In consequence of his being in continual danger from treachery and assassination, he has formed a habit of studiously observing every new face. For ten minutes we walked backwards and forwards through the room, hardly saying a word, while he looked at me, with a steadfast, keen, and penetrating eye, as if he searched my very soul.

‘ This interview was for a while very severe upon me. I was much relieved when his reserve wore off, and he began to speak more. I then ventured to address him with this compliment to the Corsicans: ‘ Sir, I am upon my travels, and have lately visited Rome. I am come from seeing the ruins of one brave and free people: I now see the rise of another.’

‘ He received my compliment very graciously; but observed that the Corsicans had no chance of being like the Romans, a great conquering nation, who should extend its empire over half the globe. Their situation, and the modern political sy-

stems, rendered this impossible. But, said he, Corsica may be a very happy country.

‘ He expressed a high admiration of M. Rousseau, whom signor Buttafoco had invited to Corsica, to aid the nation in forming its laws.

‘ It seems M. de Voltaire had reported, in his rallying manner, that the invitation was merely a trick which he had put upon Rousseau. Paoli told me that when he understood this, he himself wrote to Rousseau, enforcing the invitation.

‘ Some of the nobles who attended him, came into the room, and in a little we were told that dinner was served up. The general did me the honour to place me next him. He had a table of fifteen or sixteen covers, having always a good many of the principal men of the island with him. He had an Italian cook who had been long in France; but he chose to have a few plain substantial dishes, avoiding every kind of luxury, and drinking no foreign wine.

‘ I felt myself under some constraint in such a circle of heroes. The general talked a great deal on history and on literature. I soon perceived that he was a fine classical scholar, that his mind was enriched with a variety of knowledge, and that his conversation at meals was instructive and entertaining. Before dinner he had spoken French. He now spoke Italian, in which he is very eloquent.

‘ We retired to another room to drink coffee. My timidity wore off. I no longer anxiously thought of myself; my whole attention was employed in listening to the illustrious commander of a nation.

‘ He recommended me to the care of the abbé Rostini, who had lived many years in France. Signor Colonna, the lord of the manor here, being from home, his house was assigned for me to live in. I was left by myself till near supper time, when I returned to the general, whose conversation improved upon me, as did the society of those about him, with whom I gradually formed an acquaintance.

‘ Every day I felt myself happier. Particular marks of attention were shewn me as a subject of Great-Britain, the report of which went over to Italy, and confirmed the conjectures that I was really an envoy. In the morning I had my chocolate served up upon a silver salver, adorned with the arms of Corsica. I dined and supped constantly with the general. I was visited by all the nobility, and whenever I chose to make a little tour, I was attended by a party of guards. I begged of the general not to treat me with so much ceremony; but he insisted upon it.

‘ One

One day when I rode out I was mounted on Paoli's own horse, with rich furniture of crimson velvet, with broad gold lace, and had my guards marching along with me. I allowed myself to indulge a momentary pride in this parade, as I was curious to experience what could really be the pleasure of state and distinction with which mankind are so strangely intoxicated.'

Upon the whole, our author has, in the person of Paoli, realized all the ideas which the most vigorous imagination could form of a chief, a patriot, and a legislator, embellished with the ornaments of an understanding cultivated by polite literature.

We could have wished Mr. Boswell had been less profuse of his compliments to his friends; the public, perhaps, is not so well acquainted, as he is, with their merits, and their observations by no means deserve the encomiums he pays them. His inaccuracies in language, as, *notwithstanding of*, *greatly too little*, using the word *prejudice* instead of *prepossession* or *prepossession*, and the like, are such venial slips, that they scarcely deserve to be mentioned, could they not be corrected in the next edition by the slightest dash of a pen. We likewise wish that this writer, in a subsequent edition of his publication, would omit the poetical parts of it, because they reflect no great honour on the authors.

III. *A Sentimental Journey through France and Italy.* By Mr. Yorick. Two Vols. Small 8vo. Pr. 5s. Becket.

OUR Sentimentalist having lately made a journey to that country *from whose bourne no traveller returns*, his memory claims at least as much indulgence as our duty to the public permitted us to allow him when alive.* — *De mortuis nil nisi bonum*, said the traveller, when the landlord asked his opinion of his dead small-beer; and if substituting immorality, impudence, and dulness, in the room of virtue, decency, and wit, can recommend a publication, that before us is respectable. What a pity it was that Yorick with his health lost that spirit which rendered him a favourite with thoughtless insipidity, and the dictator of lewdness and dissipation! What a pity it is that he survived his art of imposing upon his countrymen *whim for sentiment*, and *caprice for humour*! In short, we must do that justice to his memory to say, that he has not left his fellow

* See vol. xxiii. p. 138, & *passim*.

behind him; and we shall not be at all surprized, if some honest bacchanals should form themselves into a society of Shandyists, and out-rival the lodges of the Bloods, Bucks, and other choice spirits.

Mr. Yorick has, in imitation of some celebrated authors, distinguished his chapters under particular titles, which form their chief contents. His first is termed *Calais*, where all we understand is, that he became the ideal king of France by the help of a bottle of Burgundy. The three or four following chapters have the title of *The Monk*, in which he has taken great pains to draw the figure of a monk who had come to beg charity of him for his convent, but received nothing from our author's benevolence. Half of the first volume has whimsical titles of the same kind prefixed to the chapters; from all of which we only learn, that the author hired a post-chaise, and set out in a delirium, which appears never to have left him to the end of his journey; a fatal symptom of his approaching dissolution. It had, however, the happy temporary effect of making the sufferings of others the objects of his mirth, and not only rendering him insensible to the feelings of humanity, but superior to every regard for taste, truth, observation, or reflection. One or two of his chapters are entitled *Montriul*; and as they are incomparably the most innocent and the least unmeaning in the whole work, we shall lay them before the reader, as the most favourable specimen we can select.

' I had once lost my portmanteau from behind my chaise, and twice got out in the rain, and one of the times up to the knees in dirt, to help the postilion to tie it on, without being able to find out what was wanting—Nor was it till I got to Montriul, upon the landlord's asking me if I wanted not a servant, that it occurred to me, that that was the very thing.

' A servant! That I do most sadly, quoth I.—Because, monsieur, said the landlord, there is a clever young fellow, who would be very proud of the honour to serve an Englishman.—But why an English one, more than any other?—They are so generous, said the landlord—I'll be shot if this is not a livre out of my pocket, quoth I to myself, this very night—But they have wherewithal to be so, monsieur, added he.—Set down one livre more for that, quoth I.—It was but last night, said the landlord, *qu'un my lord Anglois presentait un cen a la fille de chambre*—*Tant pis, pour mademoiselle Janatone*, said I.

' Now Janatone being the landlord's daughter, and the landlord supposing I was young in French, took the liberty to inform me, I should not have said *tant pis*—but, *tant mieux*. *Tant mieux, toujours*, monsieur, said he, when there is any thing to be got—

got—*tant pis*, when there is nothing. It comes to the same thing, said I. *Pardonnez moi*, said the landlord.

‘ I cannot take a fitter opportunity to observe once for all, that *tant pis* and *tant mieux* being two of the great hinges in French conversation, a stranger would do well to set himself right in the use of them, before he gets to Paris.

‘ A prompt French marquis at our ambassador’s table demanded of Mr. H——, if he was H—— the poet? No, said H——, mildly—*Tant pis*, replied the marquis.

‘ It is H—— the historian, said another—*Tant mieux*, said the marquis. And Mr. H——, who is a man of an excellent heart, returned thanks for both.

‘ When the landlord had set me right in this matter, he called in La Fleur, which was the name of the young man he had spoke of—saying only first, That as for his talents, he would presume to say nothing—Monsieur was the best judge what would suit him; but for the fidelity of La Fleur, he would stand responsible in all he was worth.

‘ The landlord delivered this in a manner which instantly set my mind to the business I was upon—and La Fleur, who stood waiting without, in that breathless expectation which every son of nature of us have felt in our turns, came in.

‘ I am apt to be taken with all kinds of people at first sight; but never more so, than when a poor devil comes to offer his service to so poor a devil as myself; and as I know this weakness, I always suffer my judgment to draw back something on that very account—and this more or less, according to the mood I am in, and the case—and I may add the gender too, of the person I am to govern.

‘ When La Fleur entered the room, after every discount I could make for my soul, the genuine look and air of the fellow determined the matter at once in his favour; so I hired him first—and then began to enquire what he could do: But I shall find out his talents, quoth I, as I want them—besides, a Frenchman can do every thing.

‘ Now poor La Fleur could do nothing in the world but beat a drum, and play a march or two upon the fife. I was determined to make his talents do; and can’t say my weakness was ever so insulted by my wisdom, as in the attempt.

‘ La Fleur had set out early in life, as gallantly as most Frenchmen do, with *forming* for a few years: at the end of which, having satisfied the sentiment, and found moreover, that the honour of beating a drum was likely to be its own reward, as it opened no further track of glory to him—he retired *à ses terres*, and lived *comme il plaisait à Dieu*—that is to say, upon nothing.

* —And so, quoth *Wisdom*, you have hired a drummer to attend you in this tour of yours through France and Italy! Psha! said I, and do not one half of our gentry go with a hum-drum *compagnon du voyage* the same round, and have the piper and the devil and all to pay besides? When man can extricate himself with an *equivoque* in such an unequal match—he is not ill of—But you can do something else, La Fleur? said I — *O qu'oui!*—he could make spatterdashes, and play a little upon the fiddle—Bravo! said *Wisdom*—Why, I play a bass myself, said I —we shall do very well.—You can shave, and dress a wig a little, La Fleur?—He had all the dispositions in the world—It is enough for heaven! said I, interrupting him—and ought to be enough for me—So supper coming in, and having a frisky English spaniel on one side of my chair, and a French valet, with as much hilarity in his countenance as ever nature painted in one, on the other—I was satisfied to my heart's content with my empire; and if monarchs knew what they would be at, they might be as satisfied as I was.

As La Fleur went the whole tour of France and Italy with me, and will be often upon the stage, I must interest the reader a little further in his behalf, by saying, that I had never less reason to repent of the impulses which generally do determine me, than in regard to this fellow—he was a faithful, affectionate, simple soul as ever trudged after the heels of a philosopher; and notwithstanding his talents of drum-beating and spatterdash-making, which, though very good in themselves, happened to be of no great service to me, yet was I hourly recompensed by the festivity of his temper—it supplied all defects—I had a constant resource in his looks in all difficulties and distresses of my own—I was going to have added, of his too; but La Fleur was out of the reach of every thing; for whether it was hunger or thirst, or cold or nakedness, or watchings, or whatever stripes of ill luck La Fleur met with in our journeyings, there was no index in his physiognomy to point them out by—he was eternally the same; so that if I am a piece of a philosopher, which Satan now and then puts it into my head I am—it always mortifies the pride of the conceit, by reflecting how much I owe to the complexional philosophy of this poor fellow, for shaming me into one of a better kind. With all this, La Fleur had a small cast of the coxcomb—but he seemed at first sight to be more a coxcomb of nature than of art; and before I had been three days in Paris with him—he seemed to be no coxcomb at all.

Unus & alter — assuitur pannus.

Who does not see that this character of La Fleur is pieced out
with

with shreds which Mr. Yorick has barbarously cut out and unskilfully put together from other novels?

Having thus given the most intelligible and commendable specimen which these travels afford, we should trespass upon the reader's patience, as well as the decency we owe towards the public, should we follow our Sentimentalist through the rest of his journey, which is calculated to instruct young travellers in what the author meant for the *bon ton* of pleasure and licentiousness.

IV. *Travels through Germany. Containing Observations on Customs, Manners, Religion, Government, Commerce, Arts, and Antiquities. With a particular Account of the Courts of Mecklenburg. In a Series of Letters to a Friend, by Thomas Nugent, LL. D. Fellow of the Society of Antiquaries. Embellished with elegant Cuts of the Palaces and Gardens of the Dukes of Mecklenburg. Two Vols. 8vo. Pr. 12 s. bound. Dilly.*

PERHAPS no great family has suffered so much as that of Mecklenburg, in the wars which ambition and religious rage have kindled in Europe; and few have more eminently distinguished themselves in the cause of the Reformation and public liberty. Whether the storm came from the South, North, East, or West; whether it blew from Scandinavia, or Germany; the situation of Mecklenburg is such, as rendered it the first object necessary for the invader to secure. The history of the wars of this and the last century, more than confirms this observation.—Providence, therefore, seems to have pointed out the intimate connection which now subsists between a branch of that family and the greatest protestant power in Europe; but we know not to what fatality it is owing, that, till this author entered upon the double province of historian and traveller, the public of Great-Britain knew no more of Mecklenburg than they did of Lapland.

It would therefore be unnecessary to point out to the most uninformed reader the propriety and expediency of this work: all that remains for us to do, is to give some idea of Dr. Nugent's design and manner.—He informs his correspondent, in the first letter, that he undertook his journey to Mecklenburg in order to supply the scantiness of his materials for the second volume of his History of Vandalia, to explore new sources, and to carry on his enquiries at the fountain-head. He set out from London with a friend, August the 7th, 1766; and after he embarked at Gravesend in a Hamburg ship, we feel for him, in the inconveniencies he suffered from a mercenary ship-master, and a loathsome dirty crew, till he reached land. His travels,
after

after that, till he arrived at Hamburg, cannot fail of proving useful to those whose business may (for pleasure never can) require them to make the same tour. The Doctor's description of Hamburg, which he calls the store-house of Germany and a great part of the North, is more full and accurate than any other account we have seen of that city, and contains many curious particulars which must be new to an English reader. The same encomium may be extended to his description of Lubeck; but as neither of those places were the objects of the author's travels, we shall omit giving any extracts concerning them.

His fourth letter is dated from Wismar, and his fifth from Butzow: the accounts of both those towns are extremely entertaining. The sixth and seventh letters are dated from Rostock, and his eighth from Gustrow.

'My companion and I, says the Doctor, had taken provisions with us from Rostock, otherwise we should have fared but poorly; for, as I observed to you before, the inns upon the road throughout this country are very indifferent. Here we staid above an hour, and about three we proceeded on our journey. In coming out of Sam, we ascended a hill, and soon after reached a pleasant village called Sprems, situated in the neighbourhood of a small lake. The towns of Schwan and Lussow we left on the right, and it was not long before we espied the city of Gustrow. The number of geese spread all over the country was prodigious. A spirit of industry displayed itself in the peasants, who were all employed in the open fields; the greater part ploughing with oxen, and some few with horses. They are generally tall, raw-boned men; their hair light-coloured, and very long. The situation of Gustrow is in a bottom, which prevents it from being seen at any great distance. Near the entrance of the town is a handsome cascade, formed by the river Nebel, which washes its walls. By six we reached Gustrow, and put up at the best inn in the city, the master of which bears the noble name of Lobkowitz. Since my arrival I have been agreeably entertained in seeing a variety of company, and in viewing the curiosities of this town, which greatly surpassed my expectation.

'Gustrow is the capital of the circle and principality of Wenden, in the dutchy of Mecklenburg, distant about twenty miles from Rostock. The antiquarians of this country suppose its name to be Venedic, some deriving it from Gutztrawel, implying a green hill; and others from Gestri and Row, signifying a number of ditches. The situation of this city answers to both etymologies, since it is surrounded with pleasant eminences, and stands on the little river Nebel, by which the

adjacent meadows are watered. The Nebel takes its rise in the neighbourhood of the town of Plawe, and continuing its course by Gustrow and Butzow, empties itself into the Warrow. The town was built in 1220, by Henry Burevius I. His son, Henry Burevius II. made a grant to it of the woods of Peemer and Kleest, and favoured it with the laws of Schwerin. The circumference of the town is not quite three miles, but it is very populous, and reckoned the pleasantest in Mecklenburg. The streets are spacious and regular, some of them planted with trees, and the houses, neatly built. The chief courts of judicature for the dutchy are held in this city, and here is also a superintendency for the direction of ecclesiastical affairs. This is what renders the town so populous, and has overstocked it with lawyers. The frequent appeals to the aulic court, and to Wetzlar, make business for these gentlemen, whom I seldom hear talk of any thing but the *gravamina* of their clients. The great market-place is a spacious area, where stands the town-house, a large but ancient structure. They have also a gymnasium, or public grammar-school, which is held in good repute, and filled with able professors. The principal trade of the inhabitants, for a long time, was their strong beer, which they brewed very good, and agreeable to the stomach. It was called in the Venedic language *knushtuck*, which signifies princely beer, from John the Theologian, prince of Mecklenburg, who was fond of this liquor. But after all my searches, I could get none of it; and what they commonly drink here is a new beverage, very sweet, and, I believe, unwholesome.

'The town has some edifices deserving of a traveller's notice. There are two churches, the dome and the parish church, besides a chapel dedicated to the Holy Ghost. The two latter contain nothing curious, but the dome is one of the most remarkable structures in the whole dutchy of Mecklenburg. It was built by Henry Burevius II. prince of Mecklenburg, in 1226, and dedicated to St. Cecilia. The architecture is Gothic, and the outside not very striking; but within it is airy and lightfome, and moreover adorned with a great number of inscriptions and sumptuous monuments.'

The detail of those monuments and descriptions, though closely connected with our author's subject, would not prove extremely entertaining to an English reader; and for that reason, as well as for want of room, we shall omit them.

If Homer, and after him Horace, recommended the travels of Ulysses, because *mores hominum multorum vidit & urbes*, "He saw the manners of many men and cities;" the Doctor, whose travels are more extensive than those of the Grecian hero, is

no

no less recommendable on that account. His descriptions of the amiable and obliging personages he falls into company with, their hospitality, affability, and politeness, place them full in the reader's view, and give us a perfect idea of their characters and manners: *facies non omnibus una—nec diversa tamen*. It is with great regret we part with them, but their places are generally supplied with others.

We are now to behold our author at New-Strelitz, where he was set down at a burgo-master's house. — 'Burgo-master Strubing (says he) is a merchant, yet keeps an inn; he is a man of a good behaviour, and understands his business very well. His house is resorted chiefly by such gentlemen as have any affairs to transact at court. He received me civilly, provided me with a good supper, and a handsome apartment. I was pleased to hear that baron Dewitz was at Strelitz, and after indifferent chit-chat with my landlord, I went to bed.

'As soon as I had breakfasted, I sent a servant with a card to the baron, signifying my arrival; and that, if it were convenient, I intended doing myself the honour to wait upon him. This was about nine o'clock. The baron sent for answer he should be glad to see me; but, dressing occasioning some delay, a servant soon after came to acquaint me, that baron Dewitz was obliged to wait upon his serene highness; that he should be glad to see me at court between twelve and one; that the duke's coach would come and take me up; and that the marshal of the court would be there ready to present me to their serene highnesses. Accordingly the duke's coach took me up at the time appointed, and drove directly to the palace. Getting out of the coach I fell down, but, thank God! received no great harm. One of the officers conducted me to the marshal's apartment, where I found him waiting for me: after the usual compliments, he told me he had been just reading my history, and was pleased to commend it. The marshal does not speak English, but understands it pretty well, and is conversant in most of our books of polite literature. His name is Zesterfleth, and he is stricken in years, but a very fine gentleman. He told me that baron Dewitz had apprized the duke and the princess of my coming, and, if I pleased, he would now introduce me. I could not avoid being greatly fluttered with such politeness, and answered him I was ready to pay my respects to their serene highnesses.

'We then ascended a great stair case, and passing through several apartments, where I saw and bowed to many ladies and gentlemen, I reached the antichamber; and was apprized, that their serene highnesses were in the next apartment. I entered with the marshal, and after paying my obeisance, was received by

by their highnesses in the most gracious manner. The duke was dressed in blue velvet, with a yellow sattin waistcoat, white silk stockings, diamond buckles, the order of the garter, and a feathered hat. The princess was in a close habit like a riding-dress, with the ensigns of the Russian order of St. Catharine. The conversation was short, and turned chiefly about the queen their sister; that they expected every moment an express with the news of her majesty's delivery: and that all preparations had been made to celebrate the happy tidings. Accordingly the guns were drawn out before the palace, and the fireworks were ready. They dropped some compliments concerning my history; and told me, they hoped I should find some amusement in Strelitz. I then returned with the marshal to the antichamber, where I found baron Dewitz. I cannot express the pleasure I felt at seeing this nobleman, for whom I had so profound a respect, from the knowledge I had of his most amiable qualities. So agreeable a sight, in such a distant part of the world, cheered my heart, and inspired me with the most lively sentiments. We had not time to converse much; the baron only told me, in short, that so long as I chused to stay at Strelitz, I was to dine and sup at his highness's table; that he expected me to breakfast always with himself; and that he should be glad to introduce me to his lady, having changed his condition since his return from London. I had been already acquainted by count de Bothmar, that the baron had married a lady of exquisite beauty. In the midst of our conversation the trumpet sounded, to signify that his highness was going to dinner.

The duke and the princess his sister soon after appeared, holding each other arm in arm, several ladies followed, and the gentlemen leading up the train, they all entered a handsome saloon, where we saw about twenty covers. Before the company sat down, the marshal of the court, with one of the pages, advanced towards the table, while the rest of the company stood round: the page said grace with an audible voice, and then the duke took his place; the princess his sister sat on his right hand, and one of the court ladies on his left. The rest sat down to table without any distinction of persons. Baron Dewitz placed himself opposite the duke and princess, and made me sit next to him, in order to have the opportunity of conversing either with their highnesses or himself with more ease. The company consisted chiefly of the gentlemen of the bed-chamber, the ladies of honour, and the officers on guard. Our entertainment was a soup, with three courses and a desert. Among other varieties there was excellent venison, of which they have great plenty, but they do not seem to be over fond of

of it. We had abundance of wines, as French white wine, claret, old-hock, champagne, and burgundy; but their common draught is the French white wine, which when of a proper age, is excellent in its kind. The claret, which they call Pontac, is indifferent; but their burgundy is very good, and I gave it the preference. An officer stands with the liquor on a beaufet in a corner of the hall, where he fills out to the servants: these are the pages, heydukes, footmen, &c. &c. who stand behind the company, and take the glass out of your hand, whenever you present it them for liquor. Some of the gentlemen in waiting always carve, and after helping their highnesses, they send a plateful round to each of the company. The whole is done with great ease, and dispatch. I observed that a page always holds a plate under the duke's glass whenever he drinks. No healths were toasted; this custom being laid aside at great tables, except that the duke drinks to the king and queen of Great-Britain just before he rises from dinner. I had almost forgot to mention to you, that we had very good beer, of his highness's own brewing, which comes from the neighbouring town of Mirow, where her majesty was born. There was also some English beer, which the duke is very fond of; and he has it in bottles from Hamburg. I reckon that dinner lasted about an hour and a half, during which time the whole company conversed with the greatest freedom and hilarity. Their serene highnesses did not sit at the head, but in the middle of the table. When the company had dined, the duke made a signal, and they all arose. The same page again, with the marshal of the court, drew near the table, and returned God thanks, when their highnesses, arm in arm, withdrew to another apartment. They drank coffee standing, which was served by the pages and the heydukes. Thus they conversed near half an hour, during which their serene highnesses and the ladies asked me several questions concerning England. In about half an hour their highnesses retired, and baron Dewitz introduced me, first to his sister and the ladies of honour, and then to most of the officers belonging to the court.

Our limits will not permit us to give farther extracts from this entertaining work. The specimens we have exhibited, are not selected on account of any superiority which they can claim from the rest of the performance, but because we thought their contents, especially those of the last, interesting to an English reader.

V. *Coboleth, or the Royal Preacher, a Poem. Most humbly inscribed to the King.* 4to. Pr. 6 s. Johnston.

THIS work is a poetical paraphrase of Ecclesiastes, which is called in the original ספר קהלת. There have been two or three different expositions of the word *coboleth*; but the most plausible and significant is that which is commonly received, viz. *Ecclesiastes, or, the Preacher*.

As this book has been frequently misunderstood and misrepresented, the writer whose performance we are now considering, has taken great pains to clear up the obscurities of the text, and set the whole discourse in a proper light. For this purpose, he has prefixed some observations on the author's design, the regularity of his plan, and the elegance of his composition; and, where there seemed to be any difficulty, he has subjoined some critical and explanatory notes.

Grotius was of opinion, that this book was not the production of Solomon, but of some other person, long after his time, who had been in Chaldea; because there are several Chaldean words in it. Our author does not enquire into the validity of this argument, but adopts the common opinion, that it was composed by Solomon. From a variety of striking circumstances it appears, he thinks, to have been written in his old age, when he is said to have repented of his follies.—For what, continues he, can that expression mean, *of his having found woman more bitter than death*, to whose allurements his apostacy was owing, but the most pungent sorrow for his own wilful blindness?

A modern writer supposes, that we are to look upon this discourse as a lesson of instruction taught by Solomon, or, in other words, published in his name for the people's instruction, long after his decease. According to this hypothesis we are to imagine, that the *soul* of that prince in a separate state, is here preaching to the world. This, he says, is implied in the very title of the book [*Coboleth* with a feminine termination] and that expression, *under the sun*, which is often repeated. He farther observes, that Solomon speaks of himself, as one who formerly existed, and reigned in Jerusalem, *I the preacher was king*.—But our author accounts for the last expression, by supposing, with the generality of commentators, that Solomon being conscious of the abuse of his royal dignity, and ashamed of the scandal his excesses had occasioned, would intimate, by these words, that he now thought himself unworthy of his title, and desired only to be considered under the character of the Preacher.

The

The translator gives the following account of the book, or the plan on which the author proceeds: The subject is the chief or sovereign good, which man, as a rational and accountable being, should propose to himself. As the generality of mankind are disappointed in their pursuits of this desirable end, Solomon, in the first place, shews what is not happiness, and in the next place what it really is. Like a skilful physician, he searches deeply into the latent cause of the malady, and then prescribes a radical cure.

‘ In the former disquisition, he enumerates all those particulars which mankind are most apt to fix their hearts upon, and shews, from his own dear-bought experience, and the transient and unsatisfactory nature of the things themselves, that no such thing as solid felicity is to be found in any of them. What he asserts on this head, carries with it the greater weight, as no man upon earth was ever better qualified to speak decisively on such a subject, considering the opportunities he had of enjoying to the utmost, all that this world affords. After having thus cleared away the obstacles to happiness, he enters on the main point, which is to direct us, how and where it may be found. This, he affirms, at the conclusion of the book, where he recapitulates the sum and substance of the whole Sermon, as some not improperly have styled it, consists in a religious and virtuous life, with which, as he frequently intimates, a man, in the lowest circumstances, may be happy, and without which, one in the highest must be miserable. As the whole book tends to this single point, so in discussing thereof, many excellent observations are interspersed, relating to the various duties of life, from the highest to the lowest station, the advantages resulting even from poverty, the genuine use of riches, and extreme folly of abusing them, the unequal dispensations of divine Providence, the immortality of the human soul, and great day of final retribution. All these noble and important subjects are treated of, in such a style and manner, as nothing among the antients can parallel.

‘ We have here given the genuine character of this inestimable piece. Yet such has been the ignorance, inattention, or depravity of some persons, that it would be hard to find an instance of any thing written on so serious and interesting a subject, which has been so grossly misrepresented. How often has an handle been taken from certain passages, ill understood and worse applied, to patronize libertinism, by such as pretend to judge of the whole from a single sentence, independent of the rest, without paying the least regard to the general scope and design? According to which rule, the most pious discourse that ever was written, may be perverted to atheism, and the great apostle

apostle of the gentiles himself produced as an advocate for riot and debauchery: *Let us eat and drink, for to-morrow we die.* It has been well observed by a commentator on this book, with respect to these perverted passages, that the picture therein drawn by the preacher, purely to expose vice and folly, is mistaken by such as willingly deceive themselves, for the genuine features and complexion of wisdom itself.

Some fanatics have fallen into the contrary extreme; for, on reading that all here below was vanity, they have been so wrong-headed, as to condemn every thing as evil in itself. This world, according to them, cannot be too bitterly inveighed against, and man has nothing else to do in it, but to spend his days in sighing and mourning. But it is evident that nothing could be farther from the preacher's intention: for notwithstanding he speaks so feelingly of the instability and unsatisfactory nature of all sublunary things, and the vanity of human cares, schemes, and contrivances, yet, lest any one should mistake his meaning, he advises every man, at the same time, to reap the fruit of his honest labours, and take the comfort of what he possesses, with a sober freedom and cheerful spirit, not to harass and disturb his mind with anxious cares and restless sollicitudes about future events, but to pass the short space which heaven has allotted him here, as pleasantly as his station will admit, with a quiet conscience. He does not condemn the things themselves, such as science, prudence, mirth, riches, honours, &c. but only their abuse, that is, the useless studies, unreasonable pursuits, and immoderate desires of those who pervert God's blessings to their own destruction.

On this head Solomon gives his sentiments, not only as a divine and philosopher, but like one thoroughly acquainted with the foibles of the human heart. It was not his design to drive people out of the world, nor to make them live wretchedly in it, but only that they should think and act like rational creatures, or, in other words, be induced to consult their own happiness. This, without dispute, is what we are to understand on our being exhorted *to fly from, or hate the world*; for what can this expression mean, either in the Scripture style, or, indeed, in the style of common sense, but that we should keep our passions within due restraint, and not expect from the world more than it can possibly afford us? As it was made for man's use, so it cannot be enjoyed without cheerfulness, which, we are told, is so far from being inconsistent with piety, that it is the natural consequence of it. This point, a mistake in which would be extremely pernicious, if not destructive to society, is frequently touched on, inasmuch, that when he is discoursing on the most serious and alarming topics, such as death and a
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future judgment, he forgets not to remind us, at the same time, that religion does not consist in gloominess and melancholy, nor require any one to deprive himself of the common recreations of life. Among the many remarkable instances of this kind, nothing can be more striking than that beautiful passage in the ninth chapter, where, after having most emphatically described the land of darkness, where all things are forgotten, in order to remove the doleful impression which so sad a subject must naturally raise, he breaks out, all on a sudden, into such a strain of gaiety, as can scarce escape the most cursory reader's observation.

'From every one of these passages, particularly the last, it appears, that, though Solomon looked on human life as a scene of vanity at best, yet still he thought, that a well-disposed mind might support its burdens, not only with ease but comfort, and therefore so frequently points out the singular advantages which result even here, from a pious, sober, and regular deportment, and how we may acquire that inward peace and tranquillity, which alone can render life desirable, and make us have a true relish of its enjoyments. There are, without doubt, calamities enough in the world to wean us from an over fondness to it, in so much, that no wise man would chuse to stay always in it; yet still it has a sufficient store of blessings to enable us to pass through it with tolerable cheerfulness, would we learn to make a proper use of them. This great connoisseur of human nature would not have us to be always laughing, with Democritus, nor always weeping, with Heraclitus; but as, on some occasions, to be very serious, so, on others, to indulge social mirth with more than ordinary freedom, provided we keep within the bounds of reason and moderation. This, as we before hinted, is the peculiar characteristic of the book of Ecclesiastes, whereby it is distinguished from all other moral discourses; and this, it must be granted, is a far more effectual method of promoting religion, than drawing so hideous and shocking a picture of it, as some have done.'

To prevent all misapprehensions, which a slight and cursory reading of this book is apt to raise in many persons, our author recommends the following cautions: first, to make a proper distinction between the doubts and objections of others, and the answers of Solomon; secondly, not to judge of the entire discourse from some parts of it; but to form our opinions from the different circumstances of the matter treated of, comparing the antecedent with the consequent passages, and always considering the preacher's real scope and design—By attending to these rules, this book, he says, will be seen in a very different light.

light, from that in which it appears to the generality of readers.

As a specimen of this writer's performance, we shall give our readers his paraphrase of Solomon's admirable description of the infirmities of old age, in the beginning of the twelfth chapter.

————— Early, my son, begin
To think of thy Creator : in the bloom
Of life, with reverential awe reflect,
That all the various blessings here bestow'd,
And ev'n thy own existence, are deriv'd
From his paternal love. Let this great truth,
Deep-rooted in thy soul, its influence shed,
And guide thy wand'ring steps to virtue's paths.
That frame, in which thou gloriest, so robust
And vig'rous, will not always last : Old age
Steals on apace, and, with its chilling frost,
Will freeze th' impetuous current in thy blood,
And ev'ry pleasure, which now charms, will lose
Its relish. Wilt thou dedicate the dregs
Of life to him ? 'Till then, th' important work
Defer, when feeble grown, with maladies
O'erwhelm'd, a burthen to thy dearest friends,
And weary of thyself ? Remember this,
Ere reason's light be quench'd, and mem'ry fail ;
Ere all thine intellectual pow'rs, decay'd,
Or sunk in dotage, can no more exert
Their wonted functions. In that doleful hour,
To thee in vain the sun will shine by day,
The moon and stars by night ; each beauteous scene
Irk some or disregarded ; all around
Gloomy and sad. The harbingers of death,
With fierce attack on ev'ry side, scarce grant
A moment's respite : for, as big-swol'n clouds,
Just emptied, strait begin to low'r again,
And heavier show'rs pour down ; so thy complaints
In constant rounds of grief and pain succeed,
And still increase. Is this a season fit
Religious duties to commence, and raise
Those hands to heav'n, which, tho' by nature form'd
To guard thy brittle mansion and supply
Its wants, with paralytic tremors seiz'd,
Enervate hang ? When the firm columns bend
Beneath its weight, unable to support
The tottering fabrick ? When the mill, worn out
By all consuming time, no more can grind,
Nor for the pining inmate food prepare ?

Ev'n those, who on the lofty watch-tow'r sat,
 And, through the windows of the soul, survey'd
 Far distant objects, now too dim are grown
 The nearest to discern. Is this a time
 With heav'n to gain acceptance, when thy plaints,
 Tirefome to thine associates, and abhorr'd
 Thine ailments, feeble, low, and tremulous
 Thy voice (tho' once so loud) that none can hear,
 From public intercourse exclude? Behold!
 Thy lips, the two-leav'd doors without, are clos'd,
 And each internal passage, or denies
 Admittance, or refuses to convey
 Such due supplies as languid nature craves.
 Nor can the wretch, as he was wont, recruit
 Himself with strength; stranger to sleep, he starts
 From his loath'd couch at earliest dawn, to change
 The scene of woes; and, whilst in softest notes
 The feather'd choir begin to express their joy,
 Pensive and sad renews his plaints: for now
 Music itself hath lost its charms; no more
 The sweetest voice, or tuneful instrument,
 Affect the deafen'd ear. Far now are fled
 Each mild and tranquil passion; none remain
 But such as harass and torment the mind,
 And shake its crazy mansion: Fear presides
 In chief, and, from his weakness, gathers strength;
 Tho' nothing once could daunt, yet now alarm'd
 At ev'ry shadow, and with terror seiz'd,
 And dark forebodings, where no danger threatens.
 With tott'ring pace he moves, and pants for breath
 At ev'ry step; to him the smoothest path
 Seems rugged. Thus enfeebled, not unlike
 To early blossoms of an almond-tree,
 The hoary honours of his head shall fall,
 And baldness leave. The dull grasshopper, late
 So active, gay, and sprightly, to itself
 A pond'rous burden grown, wrinkled its skin,
 Of ugly hue, distorted limbs, its flesh
 Worn to the bones, which far protrude, it crawls,
 And drags with pain its weight. The sensual flame,
 That flame which glow'd so fierce within the breast,
 Entirely quench'd, cold, impotent, and dead
 To beauties charms. How short an interval
 Betwixt this transient state, and that long home
 Allotted to the sons of men! Ev'n now
 Thy mourning friends the fun'ral rites prepare,

- Will

Will soon bear out the breathless corse, and pay
 The tribute of their sorrows o'er thy grave :
 For warmest friendship then can do no more.
 Poor unreflecting wretch ! 'Tis now too late
 To think of thy Creator, when thou hast
 Forgot thyself, and like an harp unstrung,
 Which to obey the skilful artist's touch
 Refuses, ev'ry organ of the soul
 Is grown quite useless : when the silver cord,
 Which held the frail machine in strict embrace,
 And, swift as thought, to ev'ry nerve convey'd
 The subtle animating flame, relax'd,
 Hangs like a slacken'd bow-string, which no more
 The pointed shaft can send. Well may the streams
 And rills cease to flow, when ev'n the spring
 Of sense and motion fails ; for now alas !
 The precious golden bowl itself, of frame
 Stupendous, or shrunk up, or overstretch'd,
 No longer can, with fresh recruit, supply
 Th' exhausted spirits. Gasping nature sighs
 In vain for succour. At the fountain-head,
 The shatter'd pitcher can no more receive
 The vital fluid ; nor the clogging wheel
 Raise from its reservoir, and swift rebel
 The purple current thence to parts remote.
 Long had the king of terrors laid close siege
 And every outwork seiz'd : now rushing in,
 With merciless rage he storms the fort of life.
 Who find posse'd for mutual help, yet loth
 To part, the dear associates now are torn
 Reluctant from their cold embrace : the house
 Is fall'n, n'br to its inmate can afford
 A moment's shelter ; all around it lies
 A heap of ruins. To its native dust
 This earthly frame returns : the heav'nly spark,
 That glow'd within, kindled by breath divine,
 Instant returns to God. What phrenzy, then,
 To let this world, which fleeteth like a shade,
 Engage our cares, and no provision make
 For that which ever lasts ? Ye thoughtless, hear
 My words, and let the Preacher's voice incline
 Your hearts to wisdom.

Prior, in his poem intitled *Solomon, or, the Vanity of the World*, has many noble images and reflections which he has extracted from Ecclesiastes. His performance is deservedly admired ; but it gives us no idea of the scope and reasoning of the

198. *Llewelyn's Account of the Welsh Editions of the Bible.*

royal preacher: the poet has pursued a plan of his own invention.—But the writer now before us has followed the author through all his arguments and transitions, and has given us an uniform, and, upon the whole, an agreeable view of this venerable monument of antiquity.

VI. *An historical Account of the British or Welsh Versions and Editions of the Bible. With an Appendix, containing the Dedications prefixed to the first Impressions. By Thomas Llewelyn, LL. D. 8vo. Pr. 2s. Buckland.*

DR. Llewelyn begins his enquiry in the reign of Henry VIII. and brings it down to the present time. His principal intention is to represent the scarcity of British Bibles in the principality of Wales, and to procure a supply adequate to the wants, at least to the demands, of the inhabitants.

During the sixteenth century, when Bibles became plentiful in England, they had (he says) in Wales, but one impression of the New Testament * in quarto, and one of the whole Bible † in folio; and probably neither of them numerous. They had no Bible of a portable size, and of easy purchase, for near one hundred years after the Reformation. They had but two folio ‡ and four octavo § impressions, in all the seventeenth, and till a good way in the eighteenth, century. The whole

* The New Testament was translated into the British tongue by William Salesbury, and others, and printed in the year 1567.

† W. Morgan, D. D. (bishop of St. Asaph in 1601) for the first time since the Reformation, translated, at least had the principal hand in translating, the Old Testament and the Apocrypha into Welsh. He likewise revised and corrected the former version of the New Testament, and had them printed together in 1588.

‡ In the reign of James I. the translation of the Old and New Testament underwent the examination and correction of Dr. Richard Parry (Morgan's successor in the see of St. Asaph), and was printed in the year 1620. This corrected or new version of the British Bible is much the same with that in use at this day. The copy which was presented to the king, is now preserved in the British Museum. There has been but one more folio impression of this book, and that was printed at Oxford in 1690, on a good Roman character, and is sometimes called bishop Lloyd's Bible, as he is supposed to have had some concern in its publication.

§ The first octavo edition was printed in 1630, the second in 1654, the third in 1678, and the fourth in 1690.

number

number contained in these several impressions might amount to about thirty thousand Bibles; which, if they had come out all together, and were divided among three hundred thousand inhabitants, would be only one book between half a score persons. But that would be a wrong method of calculation in this case. This may be the sum of what came out at different periods, during one hundred and fifty years. Some part of which time, there might not be as many Bibles as parishes: and perhaps no single supply before this century yielded more than at the rate of ten books, some of them probably not above five books, for a parish.

The state of things at present is different. There have been four impressions * within the space of the last fifty years; two of them very numerous, containing as many as all the editions before 1700. But still there is not the plenty, nor the variety, enjoyed in other parts of the kingdom.

Since the year 1746, no less than thirty thousand Bibles have been printed. In the present year, and some years back, that is, in twenty years time and under, they are all taken up, and not a book left for sale. Inquiry has been made in London, and not one is to be found, nor any in the country, except by accident. Now this is at the rate of fifteen hundred books per annum. Should the stated demand be only two-thirds, or but one-half of that number, even that would be considerable; and it may be imagined worth any one's while to attempt to satisfy.

But to any provision whatever, of this kind, for the inhabitants of Wales, it is objected, 'That it would be the best way to prevail with them to neglect and forget their mother-tongue; to learn and become well acquainted with the English language; and thus in time become of one speech, and more entirely one people with the rest of their fellow-subjects.'

This seems to be the wish and desire of many at present: and this seems to have been the aim and intention of the government ever since the Reformation. In answer to this objection, Dr. Llewelyn attempts to shew, that the end here intended is insignificant; that the measures proposed are improper and inefficacious, supposing the end important; and that there are other methods more suitable, and likely to be more effectual.

In this dispute, it will readily be allowed, that it signifies nothing to a person residing in Scotland, in Yorkshire, in Lon-

* Viz. in 1718, 1727, 1746, and 1752; all in octavo. The New Testament has been four times separately printed during the last and the present century.

don, or even in Bristol, whether the inhabitants of Yselyd-Faur, or of Pen-Man-Maur, talk Welsh or any other language to their own families or neighbours; and that a Cambro-Briton may mind his farm and his merchandize (if he has any), may sow his corn and bring home his harvest, may live as long, and do as much good, with only his own mother-tongue, as if he had twenty tongues besides. Yet certainly the general use of the English language in Wales might be attended with many advantages to the inhabitants. It might be the means of introducing books of all kinds, and consequently better notions of christianity, more learning and taste, more arts and sciences, than are to be found at present in many parts of that obscure and barbarous province; and would at once obviate all complaints arising from the scarcity of British Bibles.

Since the commencement of this century, the Welsh tongue has lost, and the English has gained ground, more than in any other period of the same duration. But this, as Dr. Llewelyn has observed, is owing to the present good understanding and friendship, the daily intercourse, and reciprocation of benefits happily subsisting between the two nations. To use any violent measures, to withhold the Scriptures from the people of Wales, till they can understand them in another language, would be an ineffectual method of proceeding, and utterly inconsistent with the principles of christians and protestants. Let the Welsh enjoy their Bibles in their native tongue; and as they begin to be acquainted with politer life, their interest and connection with the people of England will insensibly produce an uniformity of language, and every end proposed.

For the Bibles which have been printed in the course of this century, Wales has been chiefly indebted to the Society for promoting Christian Knowledge, and this writer seems to build some farther expectations on the charitable disposition of the times.

His remonstrances, we hope, will be received with due regard and attention in England. But in this age, we should expect to see the gentlemen of the principality exerting themselves with vigor and a spirit of patriotism; promoting literature, arts, and sciences, in their native country; at least taking care, that their brethren be not left in a state of heathenism, and, like uncultivated barbarians in the wilds of America, dependent on charitable contributions for their spiritual food —

For this sensible and patriotic work the author deserves the thanks of his countrymen.

VII. *A Six Weeks Tour through the Southern Counties of England and Wales, describing particularly, 1. The present State of Agriculture and Manufactures. 2. The different Methods of cultivating the Soil. 3. The Success attending some late Experiments on various Grasses, &c. 4. The various Prices of Labour and Provisions. 5. The State of the working Poor in those Counties, wherein the Riots were most remarkable. With Descriptions and Models of such new invented Implements of Husbandry as deserve to be generally known: Interspersed with Accounts of the Seats of the Nobility and Gentry, and other Objects worthy of Notice. In several Letters to a Friend. By the Author of the 'Farmer's Letters.'* 8vo. Pr. 4s. Nichol.

THE improvements which are daily made in agriculture, are such as seem to give a reëfforescence to Nature; so that she may say with Anacreon,

‘Whether I am old or no,
By th’ effects I do not know.’

The true philosophy of agriculture, like that of Newton, depends upon facts; and we consider the stages made by this author in his *Six Weeks Tour* as a course of experiments for improving this most antient and useful of all the arts. We apprehend that every man in England who is concerned in farming, and understands his own interest, will make himself master of the agricultural observations in this work; any extracts therefore from that part of it, would be as useless to them, as they would seem tasteless to others.

There is, however, another division of this excellent publication, which recommends itself to readers of every denomination; we mean the author’s descriptions of, and observations upon, the beauties of art and nature which fall in with his *Tour*. How well our traveller is qualified as a critic in architecture, may be judged by his account of Holkam, which we shall lay before the reader, because, if we mistake not, it is as yet what is called a *non descript*.

‘Holkam, the celebrated house of the countess of Leicester, built by the late earl, cannot be viewed with too much attention. I was informed that it appeared by much the most magnificent when entered by the southern approach, and therefore went a small round for that advantage; nor did I in the least repent it. The first objects are a few small clumps of trees, which just catch your attention, and give you warning of an approach: they sketch out the way to the triumphal arch, under which the road runs. This structure is in a beautiful taste, and finished in an elegant manner; it is extremely light, and the

the white flint rustics have a fine effect. A narrow plantation on each side a broad vista, leads from hence to the obelisk, a mile and a half: this plantation, I should observe, ought to be much broader, for you see the light through many parts of it; but I apprehend it only a sketch of what the late earl designed, and not meant as complete. At the bottom of the hill, on which the obelisk stands, are the two porters lodges, small, but very neat structures. Rising with the hill, you approach the obelisk, through a very fine plantation; and nothing can be attended with a better effect, than the vistas opening at once. There are eight. 1. To the south front of the house. 2. To Holkam church, on the top of a steep hill, covered with wood; a most beautiful object. 3. To the town of Wells, a parcel of scattered houses appearing in the wood. 4. To the triumphal arch:—the rest to distant plantations. Vistas are by no means the taste of the present age; but such a genius as lord Leicester might be allowed to deviate from fashion in favour of beauty and propriety. Nothing can be more regular than the front of a great house, the approach to it ought therefore to partake of this regularity: because strait cuts are out of fashion, it would be an absurdity to take a winding course to the house door, for the sake of catching objects afloat, and irregularly: such management is to the full in as false a taste, as regular cuts where the house is out of the question. For instance, those from the temple at Holkam, which, however, command exceedingly beautiful objects; amongst others, Wells church—the lake in the park, which is seen from hence through some spreading trees in a most picturesque manner—Apland hill—The sea—and the rest, distant plantations.

The House may be said to consist of five quadrangles, the center, and the four wings:—Not that they are squares, but I use the term to give you a general idea. Each of the two fronts thereof present a center and two wings. That to the south, and the grand approach, is as beautiful, light, airy, (excuse tautology) and elegant a building as can be viewed. The portico is in a fine taste, and the Corinthian pillars beautifully proportioned. This central front in every respect that can be named, appears all lightness, elegance, and proportion:—But when you advance near, you find no entrance to the house; there are no stairs up to the portico; and this circumstance, after so fine an approach, and so long seeing the portico, and expecting it to be the entrance, becomes a disappointment, and a fault in the building.

I have spoke hitherto of the central front alone. The whole, including the two wings, I cannot think so perfect; for, to me at least, there appears a great want of unity. The sever-

ral parts are not so nicely connected as to form one whole. The center must be seen distinct, each wing the same; and likewise the small parts (I know not what to call them) which join the center to the wings. These are all distinct parts, though joined together; nor is there any similitude of taste between the center and the wings. All the pieces of this front are light and elegant to a great degree; but when considered as the connected parts of one whole, the want of unity is striking. The center is uniform, and, if I may be allowed the expression, elegantly magnificent: no building can deserve these epithets more than this: but I cannot apply them to the whole front, because the parts are not of a uniform taste, and the wings are at best but light and elegant; they have nothing magnificent in them: as to the joining pieces, they are pretty.—The south front consists of one row of Venetian windows, over another of common sashes in the rustics. This front does not please me so well as the south one, but it is by far more of a piece with the wings, &c.

Will you excuse these criticisms from one who knows nothing of architecture, but its power of pleasing the taste of individuals—As one among the many, I give you my opinion, but I wish you would pass over all these parts of my letters, till you see the objects yourself, for I cannot give you an idea of the buildings clear enough by description for you to see the propriety or absurdity of my remarks.

But the inside of the house! say you—Aye, my friend, there lies the *forte* of Holkam; talk not, ye admirers by wholesale, of the fronts—contrivance must have been the characteristic of lord Leicester; for so convenient a house does not exist—so admirably adapted to the English way of living, and so ready to be applied to the grand or the comfortable stile of life.

You enter what they call the great hall, but what is in reality a passage. It is called a cube of 48 feet; but eighteen very large and magnificent Corinthian pillars, having their pedestals rested on a marble passage around it, and eight or ten feet high from the ground, the area at bottom is but an oblong passage, walled in with Derbyshire marble, and upon that wall are the pillars, six in a line on each side, and six in front in a semi circle around a flight of steps up to the saloon door. The passage or gallery, as it may be called, runs around these pillars, and both together take up so much room that all sort of proportion is lost; to look from it into the area, it appears exactly like a bath. The south front was one proof, and this hall is another, that the architect's genius was not of the magnificent or sublime stamp, for in both he aimed at greatness;

nels; the impression of the front is varied and consequently weakened by the wings, and the want of proportion in the hall ruins the vast effect which would otherwise attend the magnificence of such pillars so nobly arranged; but in the elegant, the pleasing, the agreeable, his taste has never failed throughout the whole building.—The hall is entirely of Derbyshire marble.

The saloon is 42 feet by 27, a proportion much condemned, but it is by no means displeasing to me. Some call it a gallery; and I think a gallery is infinitely preferable to a cube, or to any proportion near a square enormously high: one of the finest rooms in England is the double cube at Wilton, which is more of a gallery than the saloon at Holkam, and yet no one ever entered it without being struck with the justness of the proportions.—This saloon is hung with crimson cassoy; the pier glasses small on account of the narrowness of the piers, each against a pillar of the portico, but in a very elegant taste. The rooms to the left of the saloon are, first, a drawing room 33 by 22, hung with crimson cassoy. The pier glasses very large and exceedingly elegant: the agate tables beautiful beyond description. From thence we entered the landscape room, which is a dressing-room to the state bed-chamber; it is 24 by 22, hung with crimson damask; a passage-room leads to the anti-room to the chapel, and then into the state gallery. The walls are of Derbyshire marble; the altar and all the decorations in a very fine taste. Returning to the landscape-room, you pass into the state bed-chamber, 30 by 24, which is fitted up in a most elegant taste. It is hung with French tapestry, except between the piers, which is by Mr. Saunders of Soho-square, the colours of the whole exceedingly brilliant. The bed is a cut velvet, upon a white satin ground, and as it appears in common is a very handsome gilt settee under a canopy of state: the design of this bed is equal to any thing you ever saw. The chimney-piece remarkably beautiful, Pelicans in white marble. The next apartment is lady Leicester's, consisting of a bed-chamber, dressing-room, closet with books, and a smaller one. The bed-chamber 24 by 22, purple damask, French chairs of Chiffel-street velvet tapestry; the chimney-piece a bass. rel. of white marble finely polished. The dressing-room 28 by 24, hung with blue damask. So much for the suite of rooms to the left of the hall and saloon.

On the other side you enter from the latter, another drawing-room 33 by 22, hung with a crimson flowered velvet. The glasses, tables, and chimney-pieces are well worthy of your attention. From this room you enter the statue gallery; which I think, is, without exception, the most beautiful room I ever beheld:

beheld : the dimensions are to the eye proportion itself—nothing offends the most criticising. It consists of a middle part 70 feet by 22, and at each end an octagon of 22, open to the center by an arch ; in one are compartments with books, and in the other statues : those in the principal part of the gallery stand in niches in the wall, along one side of the room, on each side the chimney piece. Observe in particular the Diana, the figure is extremely fine, and the arms inimitably turned. The Venus in wet drapery is likewise exquisite ; nothing can exceed the manner in which the form of the limbs is seen through the cloathing. The slabs are very fine ; the ceiling, the only plain one in the house (they are all gilt fret-work and mosaic) not accidentally ; it appears to me a stroke of propriety and true taste.

‘ The entrance I have already mentioned from the drawing-room is into one octagon, and out of the other opens the door in to the dining-room, a cube of 28 feet, with a large recess for the sideboard, and two chimney-pieces exceedingly elegant ; one a sow and pigs and wolf, the other a bear and bee-hives, finely done in white marble ; the nose of the sow was broke off by a too common misapplication of sense, feeling instead of seeing ; John, to an object of sight, presents his fist or his horse-whip. Returning into the statue gallery, one octagon leads into the strangers wing, and the other to the late earl’s apartment : consisting of, 1. The anti-room. 2. His lordship’s dressing-room. 3. The library, 50 by 21, and exceedingly elegant. 4. Her ladyship’s dressing-room. 5. The bed-chamber. 6. A closet with books. The rooms are about 22 by 20. The strangers wing consists of, anti-chamber—dressing-room—bed-chamber—closet, with books—bed-chamber—dressing room—bed-chamber—dressing-room. The fitting up of the whole house, in all particulars not mentioned, is in the most beautiful taste, the Venetian windows beyond any you ever beheld ; ornamented with magnificent pillars, and a profusion of gilding.

‘ But now, sir, let me come to what of all other circumstances is in Holkam infinitely the most striking, and what renders it so particularly superior to all the great houses in the kingdom—convenience. In the first place, with the state apartments—From the hall to the saloon, on each side a drawing-room, through one of them to the state-dressing-room and bed-chamber : this is perfectly complete. Through the other drawing-room to the statue gallery, which may be called the rendezvous-room, and connects a number of apartments together, in an admirable manner ; for one octagon opens into the private wing, and the other into the strangers

gers on one side, and into the dining-room on the other. This dining-room is on one side of the hall, on the other is lady Leicester's dressing-room; and through that her bed-chamber and closets. From the recess in the dining room, opens a little door on to a stair-case, which leads immediately to the offices; and I should likewise tell you, that in the center of the wings, by the center of the house, by the saloon door, and behind lady L——'s closet, are stair-cases quite unseen, which communicate with all the rooms, and lead down into the offices.— I say down; for the hall is the only room seen on the ground-floor; you step directly from a coach into it, without any quarry of winding steps to wet a lady to the skin before she gets under cover. From the hall you rise to the saloon, or first floor, and there is no attick. Thus you perceive there are four general apartments, which are all distinct from each, with no reciprocal thoroughfares;—the state—her ladyship's—the late earl's—and the strangers wing. These severally open into what may be called common rooms, the hall, statue-gallery, and saloon, and all immediately communicate with the dining-room. There may be houses larger, and more magnificent, but human genius can never contrive any thing more convenient.'

We are sorry our limits will not permit us to quote this writer's sentiments on the paintings, statues, and other curiosities he describes. His observations are thrown out with great freedom, and, we believe, justice; nor do we recollect any work of the kind in which the *utile duci* is more literally and more happily blended.

VIII. *Original Pieces, concerning the present Situation of the Protestants and Greeks in Poland. Wherein are contained, The Explanation of their Rights published by the Court of Russia: The Articles of the Peace of Oliva: The Confederacies of the Dissidents, and the Declarations of the Protestant Courts in their Favour: The Speeches of the Bishop of Cracovia and the Pope's Nuncio: The Constitutions of the Diet of 1766: And the Articles of the College of the Bishops allowed to the Dissidents, &c. &c. &c. Translated from the Originals. 2vo. Pr. 2s. 6d. Baker.*

THESE Pieces are introduced by a very sensible preface, explaining the hardships and injustice which have been inflicted upon the Dissidents of Poland. We there see that the Dissidents (by whom are meant the protestants and the Greeks) had their privileges established by the fundamental laws passed in 1572; and that these rights were confirmed by the treaty of Oliva in 1660, which was guarantied by the principal powers of

of Europe. The Dissidents were then more numerous, especially in the senate, than the Roman catholics; but many circumstances concurred in favour of the latter.

Stanislaus III. reigned forty-five years; and as senatorships; as well as starosties, are not hereditary, but granted by the king, that prince took care to fill up all the vacancies in the senate with Roman catholics; though at this time even a protestant was not excluded from the royal dignity: a primate, however, asserted the contrary, in a speech which he pronounced in 1633.

Intermarriages with Roman catholics is another cause of the decrease of the Dissident party: for it seems the clergy of that persuasion, in such cases, generally got the education of their children. The practices of the Roman catholics upon the Dissidents, when they were upon a sick-bed, by forcing, in a manner, their religion and sacraments upon the unhappy patient, is another reason assigned for the weakness of the Dissidents in Poland. If the party recovered and recanted, he was obliged to bid an eternal farewell to his country, and all his worldly possessions in it. 'By these and such like means (says this editor) used by the Roman catholic party, the once numerous protestant nobility is so far diminished, that the remains of them amount to little more than two hundred families, whom they endeavour to exclude from all offices, and to take from them almost all the privileges that belong to their dignity.'

The editor next complains of the violence and subtlety of the Roman catholic Poles in matters of religion, and of their clergy having usurped to themselves a sort of jurisdiction over the Dissidents, which is denied to them by the laws. asserts, 'that the Dissidents are judged by their tribunals even contrary to the laws; and that the Roman catholics do not mind the interdicts of the diet, to which all ecclesiastical causes of the protestants solely belong.' The Roman catholics in like manner took possession of all the churches and schools, and spared no pains in inflaming the protestant divines against each other; in which it appears they were very successful.

'In the same manner (says our editor) it was insisted upon, and obtained at the diet held in 1658, that the Socinians should be exiled; and as soon as this was done, it was said, that the Arians, Socinians, Calvinists, Lutherans, Quakers, and Mennonites (against these two last indeed there are some laws) all belonged to one and the same class. And notwithstanding all the remonstrances that were made thereupon by the protestants, the laws against the Socinians were unjustly extended to them; and to this very hour, endeavours are made to maintain this, in every respect, before the tribunals, (banishment only excepted)

cepted) although it be forbidden by the express laws of the realm.

‘ In the last century many hardships were put on the protestants, which were, however, looked upon as unjust and against law; but in the present century they have proceeded so far as to make laws against the Dissidents, in order to prosecute them, in process of time, by the aid of the secular power, and that under an appearance of justice: this began in the year 1717.’

The editor then proceeds to explain the wrongs which had been done in late times to the Dissidents, in the diet which concluded the peace between the czar, king Augustus II. and the republic, when the fourth article was inserted as explanatory of the constitution of 1632; by falsely presupposing, that therein the Dissidents, in Poland, were forbidden to build churches, after the year 1632. Upon this it was ordered, that all churches which had been built after that year, should be pulled down; and that divine worship should be allowed to be performed in churches only which were anterior to that date; and that those nobles who kept ministers in their houses, should; as well as the ministers themselves, be punished, by fines, imprisonments, and banishments.

He next lays open all the other hardships under which the Dissidents groaned, down to the present reign. In 1736 (not to mention the bloody affair of Thorn) they were excluded from all public offices; and in case they implored the intercession of a foreign power, they were declared to be traitors to their country, notwithstanding those very foreign powers are the guarantees of the peace of Oliva.

In the diet of 1766, the Dissidents presented petitions to the king, which were seconded by memorials of the Russian and other ambassadors; ‘ but the bishop of Cracow stirred up the coals of dissension, and inflamed the minds of men against it: He brought on the carpet all the obsolete laws, whereby heretics are declared infamous, and are sentenced to go to prison, and to the place of execution. The popish legate spoke with such bitterness, that had he been present at the diet of Ratibon, he could not have spoke with more acrimony and contempt against Luther himself. The conclusion of the diet, as may well be imagined, was against the Dissidents; and they were hereupon delivered over into the hands of the bishops, who cannot be said to have any jurisdiction over them.

‘ To the foreign ambassadors, in order to colour over what had been done, a declaration was delivered to this effect: “ That the Dissidents should be maintained in their liberties, according to the constitution of the years 1717, 1736, and 1764; and than

that the bishops should regulate the affairs of the Dissidents. Which was nothing less than delivering them up into the hands of merciless enemies: just as the king of France might be supposed to protect the Huguenots, by virtue of the repeal of the edict of Nantes.

‘ Hitherto had all mild means been made use of by the Dissidents; so that there was now no other expedient left for them, than to enter into a confederacy among themselves; which they did in the beginning of this present year. Russia promised effectual protection to the confederacy: Prussia, England, Denmark, and Sweden, approved of it, and declared themselves in favour of the same. The Roman catholics themselves, those who usually pass under the denomination of Malcontents, encouraged by their example, confederated likewise against several political innovations, and inserted an article in their confederacy, wherein they acknowledged the justice of that of the Dissidents; consenting moreover that the Dissidents petition to the king, in 1766, should make a constituent part of the confederacy. They also promised that they would do their endeavours, at the next diet, that the Dissidents might obtain the enjoyment of equal privileges, in all respects, with the Roman catholics, as they had been allowed them in former times.

‘ This confederacy of the malcontents hath been subscribed to by the greatest part of the kingdom, and the bishops themselves have accepted of it; though in words that are ambiguous. The present diet will enquire into this matter, and determine it.

‘ And now, where is the heart endowed with reason and sensibility, which would not wish and pray, that God may hear the sighs of those that have groaned, so long, under oppressions which they have so innocently suffered; and that He may incline all hearts to peace and brotherly love; which are the genuine characteristics of the true faith, and of true Christianity!’—

As to the collection of papers contained in this publication, they are mere matters of state and policy; nor are we sufficiently apprized of the facts to pass any judgment upon them; not to mention that they are so inaccurately translated, as in some places to be unintelligible.

IX. The Adventures of Miss Lucy Watson. A Novel. 12mo. Pr. 2s. 6d. Nicoll.

A NOTHER epistolary novel!—Yes, and in the Magdalen stile too.—This penitent prostitute is the very Roxana of sentiment, and at last falls a victim to the virtue which

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which she had for years sacrificed to — Can't you guess, reader? — A man, to be sure; — a sir Edward Mansel, a great chess-player, and possessed of a large fortune. Our heroine had been educated with the greatest tenderness and affection by her parents, till they had a son, and then she was neglected. When the father and mother went to London, she was left in the country under the care of a woman *who was neither good nor bad*, and sir Edward took that opportunity to triumph over her virtue. — The Ranelagh fashion; — the same round for ever. — Raptures at first, then fondness; next respect, and at last — indifference; — the revolving fate of almost every betrayed maiden. Sir Edward, however, does not proceed to loathing, and then to quarrelling. Though he is resolved to marry lady Mary Sion (a gambler herself, and involved with a gang of the same kind) and actually does wed her, yet he behaves decently towards Miss Watson, and offers one of his dependents 300*l.* a year as her marriage fortune. — Our heroine, finding how matters went, proves untractable, leaves the house where her gallant had placed her, with all her jewels, presents, and money; and with only the cloaths that covered her she desperately falls into the fields, where she passionately bewails her fate.

The *nodus*, as Horace says, now becomes *dignus vindice*; for we cannot conceive what the poor girl could have done, to avoid perishing with cold and hunger, if a god had not, at the very nick of time, presented himself in the form of Mr. Thomas, the parson of the parish, who prevails on her with difficulty to go to his house, where she is kindly entertained. — Here the plot upon the remains of Miss Watson's virtue and beauty (for you cannot, reader, be ignorant all this time that her charms are irresistible) thickens. Jefferson, sir Edward's dependent, courts her under the name of Bayning; he is rejected, and she goes into the company and service of one Mrs. Strange, a lady lately arrived in the neighbourhood. She is next sent to London by her mistress, to bring down two of her nieces to the country. We ought, perhaps, to have observed, that our heroine had a daughter by sir Edward, and that she was boarded in the village. The post chaise carries her to London, but sets her down at a rank bawdy-house, where she finds not only her *virtu* in danger, but herself a prisoner. As we have several times, in the course of this work, described the situation, the stormings, the ravings, swoonings, &c. &c. of *virtuous ladies* under such predicaments, any one of those descriptions will answer Miss Watson's condition and behaviour. — By-and-by, Mrs. Strange appears to be lady Mary Sion, who had thus disguised herself

herself to prevent sir Edward from marrying our heroine, and in conjunction with Jefferson and other infernal agents, had planned the whole. Mrs. Strange presents herself with Miss Watson's daughter in her hand, and threatens to murder her if she did not instantly consent to marry Jefferson, who is likewise present, and passionately tenders her his hand.—After many struggles, poor Lucy is forced to consent.—Now, reader, judge whether we have not with propriety styled her a *heroine*.—Just as the new married-couple are undressing for bed; the bride claps her child under her arm, catches hold of the bridegroom's sword, draws it, and fairly fights her way out of the house, till, after various dangers and difficulties, she gets into the Exeter machine. After this, she undergoes every species of misery, beggary, insanity, and distress; all which she chuses to suffer rather than form any farther connections with mankind:—at last she gives up the ghost under her afflictions.

Though the author has not deviated in his story from the common plans of such publications, yet he has introduced three new characters, which seem to be whimsical, but may be found in life. Sir Edward, a man of tolerable sense, and a votary of Venus, is distractedly fond of chess, and forms all his ideas of female, as well as male, characters according as they stand affected to his favourite diversion. Miss Charlton, our heroine's friend and correspondent, a lively, virtuous, sensible girl, is smitten with the rage of perpetually employing the words *originality*, *character*, and *characteristic*, and descanting upon their properties; though she appears to know nothing, or next to nothing, of their meaning. The third character (which is well supported) is that of Cary, one of the gang, but a great projector, who is very earnest with his friend Jefferson to purchase an estate in the cheap island of Tobago, where for a trifle (which he calculates with great precision) he may rear all the products of the Dutch Spice Islands, and, in a very short time, gain twenty or thirty thousand pounds a year.

As to the plot and management, the former is tolerable, but the latter confused and execrable. Had the author cancelled some of the villainous scenes and characters, and stuck close to nature in the distresses of Miss Watson, we think he has powers of writing sufficient to have rendered his piece highly interesting. As it stands, however, we cannot refuse to own that it possesses a considerable degree of merit.

X. *The Unexpected Wedding, in a Series of Letters. Small 8vo.*
Pr. 2s. 6d. Becket.

OLIVIA Rutland is sister to sir Michael Lesley's wife, the amiable Harriot, and tenderly beloved by their friend sir Harry Oswall. She loves him in return, but is such a slave to the spirit of coquetry and the love of female dominion, that she picks a quarrel with him merely to vex him. Her friends know that she tenderly loves him at the same time, and are driven to the absurdity of giving out that he is dead. She believes the report, flies to solitude, and accuses herself most bitterly of inconstancy, levity, and ingratitude. During one of those melancholy hours in a sequestered part of the country, he appears to her, convinces her that he is alive, and endeavours to persuade her, but in vain, that he is intirely innocent of the deceit which has been practised by his friends.

Olivia recovers from her consternation, but relapses into her coquetry, affects violent resentment, and disclaims all connections with sir Harry, who is driven to despair. His mother, who is rich, offers to make such an addition to his fortune as to put it on a level with that of Olivia; but all on a sudden, she informs her sister, and her husband sir Michael, that she is married to lord Edwin, a nobleman of great fortune, and of still greater merit. Lord Edwin's seat is at Ferrar-Grove, in the county of Kent, to which he and lady Edwin most affectionately invite sir Michael Lesley and his lady. They are with great difficulty prevailed on; and after their arrival at Ferrar-Grove, they not only find reason to be satisfied with Olivia's conduct, but press sir Harry to pay a visit likewise to that agreeable mansion. Their request is seconded by lady Bell Hastings, the intimate friend of Olivia, a woman of high quality, virtue, and fortune, whose hand and heart had been long engaged to a noble lord. Sir Harry is at last persuaded, by his friendship for sir Michael, whom lady Bell represents as being dangerously indisposed, to visit Ferrar-Grove. There the denouement is very happily managed. Olivia, in resentment of her having been made the dupe of her lover's pretended death, had prevailed with her friend lady Bell, who actually was married to lord Edwin, to suffer her to assume the character of lady Edwin; and sir Harry is more than agreeably surprized to find his mistress single, faithful, and disposed to gratify his ardent passion, by giving him her hand in marriage.

The chief objection we have to this novel, is the impossibility that those deceits on which the most interested parts of it turn, should be carried on without discovery among people of fortune and fashion, residing near, and corresponding with, each other

other. In other respects, it is agreeable, lively, and entertaining, and contains no sentiment which can be offensive to the purest virtue.

MONTHLY CATALOGUE.

11. *Callistus; or, the Man of Fashion: and Sophronius; or, the Country Gentleman. In Three Dialogues. By Thomas Mulso, Esq.* 8vo. Pr. 2s. 6d. White.

CALLISTUS and Sophronius were intimate friends at the University. The former, upon the death of his father, became possessed of six thousand pounds a year; but unhappily abandoned himself to a dissolute life, and sacrificed every principle of religion, conscience, and honor, in the gratification of his passions. The latter, in the mean time, with an income of five hundred pounds a year, retired into the country, married an amiable wife, supported an exemplary character, and was universally respected. After several years had elapsed, Callistus, finding himself worn out with diseases, and overwhelmed with guilt and remorse, sent for his friend Sophronius. Upon this interview, each of them relates the story of his life. But, in a short time, Callistus expires in a state of distraction and despair.

In the third dialogue, Sophronius and his family are introduced. The good man is, in his last moments, taking leave of his wife and children. Here the contrast is striking. Sophronius, animated by the consciousness of a virtuous life, and the glorious hopes of a happy immortality, closes his eyes with perfect resignation and composure.

These dialogues are written in an agreeable style; contain some occurrences which are interesting; and may be read with pleasure and improvement by those who are seriously disposed.

12. *An Answer to Mr. Horace Walpole's late Work, entitled, Historic Doubts on the Reign and Life of King Richard the Third; or, An Attempt to confute him from his own Arguments. By F. W. G. of the Middle Temple.* 4to. Pr. 3s. 6d. White.

This Answer is extremely well adapted to Mr. Walpole's performance:

————— Neither side prevails,
For nothing's left in either of the scales.

We have, in our last Number, fully expressed our opinion concerning the inanity of the Historic Doubts, which nothing can exceed except that of the Answer.

13. *A Letter to David Garrick, Esq. concerning a Glossary to the Plays of Shakespeare, on a more extensive Plan than has hitherto appeared. To which is annexed, A Specimen.* 8vo. Pr. 1s. 6d. Davies.

We have heard of lawyers who toast the glorious uncertainty of the law, and the uncertainties of Shakespeare bid fair to be as beneficial to authors and critics. This gentleman, who signs his name Richard Warner, has, like his predecessors in the walk of verbal criticism, studied himself into a notion that he understands Shakespeare; nor shall we attempt to undeceive him. We cannot, however, be of opinion, that the performance before us contains any extraordinary specimen of his abilities. Speaking of sir Thomas Hanmer, he says, 'In his glossary, the place only where the word occurs is referred to: in mine, the passage will be quoted at length, with so much of the context as serves to make it a complete sentence; but no farther. For example, in explaining the word to *affy*, which occurs in Titus Andronicus, Act. i. Sc. 1. the whole passage runs thus:

" Marcus Andronicus, so I do *affy*
In thy uprightness and integrity,
And so I love and honour thee and thine,
Thy nobler brother Titus and his sons,
And her, to whom our thoughts are humbled all,
Gracious Lavinia, Rome's rich ornament;
That I will here dismiss my loving friends,
And to my fortune's and the people's favour
Commit my cause in balance to be weigh'd."

* But the first two, and the seventh line, making a complete sentence, no more is necessary — as thus:

" Marcus Andronicus, so I do *affy*
In thy uprightness and integrity,
* * *
That I will here dismiss my loving friends."
* * *

* Again — Romeo and Juliet, Act. i. Sc. 1.

" Three civil broils, bred of an airy word,
By thee old Capulet and Montague,
Have thrice disturb'd the quiet of our streets;
And made Verona's ancient citizens
Cast by their grave *beseming* ornaments."

* Now as *beseming* is the word to be explained, and which occurs in the last line, instead of five lines, three seem to be sufficient. Thus:

" Three

“ Three civil broils, bred of an airy word,
Have * * *
* * * made Verona's ancient citizens
Cast by their grave *besmearing* ornaments.”

“ The nature of a glossary formed on this plan, will make it necessary to have the same passage often repeated. Thus in Timon, Act. iv. Sc. 3.

“ She whom the *Spittle-House*, and ulcerous sores
Would cast the *gerge* at, this embalms and spices
To th' *April-day* again.”

“ Now as, in this passage, there are three words to be explained, viz. *Spittle-House*, *Gerge*, and *April-day*, it must be repeated three times, under those three respective articles.”

These are discoveries which we cannot think require a glossary to elucidate. We agree with Mr. Warner that some passages of Titus Andronicus are undoubtedly of Shakespeare's writing, but that, upon the whole, it is not comparable to some of his best plays. Is this an observation which is new to the world, or deserves to be recommitted to the press? Was it worth while to tell the public, that some of Dryden and Otway's plays have far greater merit than others? Is not the same observation applicable to the works of every poet, from Homer down to Stephen Duck?

In some of Shakespeare's plays (says Mr. Warner) you need not be informed that he makes use of the addition of *Sir* to the names of some of his characters. Thus, in The Merry Wives of Windsor, you have *Sir* Hugh Evans; in As you Like it, *Sir* Oliver Martext; in Henry IV., *Sir* Michel; in King Richard III., *Sir* Christopher Urswick; and, in Twelfth-Night, *Sir* Topaz the curate, is mentioned, whom the Clown personates in order to tease Malvolio. But the reader of our bard will not imagine that it is the title of a baronet or knight. No: it is an University term. At Oxford, when an under graduate has taken his degree of Bachelor of Arts, he is styled *Dominus*. In Cambridge, *Sir*; which is no more than *Dominus* in English. And heretofore, “ Graduates (as Dr. Johnson has observed) have assumed it in their own writings; so Trevisa the historian writes himself *Sir* John de Trevisa.”

We have already * shewn the absurdity of this observation, and that the term *Sir*, which was often prefixed to the names of clergymen, had no relation to a graduate at the University, but was sold by the pope's legates or agents, that his holiness might be upon the same footing with the king. There is not, perhaps, in all the English history, a fact which can be more

* See vol. xx. p. 409.

easily ascertained than the custom of the pope's selling titles in both parts of the united kingdom. To conclude : tho' this author betrays no gross ignorance of his subject, our expectancies of his future performance are not very high from this specimen.

14. *The Temple of Gnidos. Translated a Second Time from the French of Monsr. De Secondat, Baron De Montesquieu. 8vo. Pr. 1s, 6d. Kearsley.*

While the translator of this poem has unsuccessfully attempted to improve on the spirit of the original, by a too frequent and ill-timed use of points of admiration, he has in some places curtailed the sense of his author, by omitting the most beautiful images. In the French, Vulcan and Venus are described as *figing*; in the English they are not.

' D'un autre côté on le voit couché languissamment sur un lit de roses; il sourit à Vénus: vous ne le reconnoissez qu'à quelques traits divins qui restent encore. Les Plaisirs font des guirlandes dont ils lient les deux amans: leurs yeux semblent se confondre; ils soupirent, & attentifs l'un à l'autre, ils ne regardent pas les amours qui se jouent autour d'eux.'

' In another part of the piece, you see him by the side of the goddess, languishingly reclined on a bed of roses; his features relaxed into softness and smiles; his eyes swimming with delight and tenderness. Hardly would you know him to be the god of war. Happy lovers! the pleasures sport around them, and even bind them with garlands; but the lovers are solely attentive to each other.'

The following passage affords another instance of the same unjustifiable liberty; where the translator, like a saucy porter, has very unpolitely denied admittance to the gods at the marriage of Venus.

' Plus loin de là on le voit qui l'enleve pour l'emporter sur le lit nuptial. Les Dieux suivent en foule. La Déesse se débat, & veut échapper des bras qui la tiennent. Sa robe fuit ses genoux, la toile vole: mais Vulcain répare ce désordre, plus attentif à la cacher, qu'ardent à la ravir.'

' In a sequel of the story, the bridal couch appears ready for her reception. The god has seized her in his arms, and is lifting her towards it. In struggling to escape, her loose robe flies asunder, disclosing her delicate limbs; but Vulcan instantly repairs the beautiful disorder, still more attentive to conceal, than eager to possess, the charms of his bride.'

The confidence of the Cretan coquette is awkwardly expressed by the word *assur'd*. *Elle se présente à l'oracle aussi sûre que les Déeses.* 'Assur'd, no less than if she had been herself a goddess, she approached the oracle.'

15. *The*

15. *The Words of the Wise. Designed for the Entertainment and Instruction of Younger Minds.* 8vo. Pr. 1s. Newbery.

Though this small performance contains little new matter, yet the manner in which the several subjects are treated is sensible and pleasing.

16. *On Card-Playing. In a Letter from Monsieur de Pinto, to Monsieur Diderot. With a Translation from the Original, and Observations by the Translator.* 8vo. Pr. 1s. Griffin.

In this letter, which seems to be the careless effusion of a lively fancy, M. de Pinto maintains, that card-playing is one of the causes which have contributed to polish and refine the people of Europe. To prove this paradox, he argues in this manner :

‘ Before the epoch of cards, there was less union between the sexes ; I mean, they were less together, less in society or company ; the men were more so : the meetings in clubs, taverns, were more in vogue ; convivial drinking formed more connexions, more friendship ; the heaviness of time on hand, which is one of the most powerful causes of the unfolding of human perfectibility, excited men to cultivate their talents, to employ themselves, to study, to labour at the arts, to cabal, to project conspiracies : politics were the subject of the conversations which leisure, and a kind of necessity for passing away the time, produced ; they censured the government ; they complained of it, conspired against it ; and there were on such occasions friends to be found, who might be trusted : *the* great virtues and *the* great vices were more common. Then again, the men in those days, not having, by means of the talisman of the cards, the opportunity of satiating their eyes with the charms of women in full counter-view to them, over the green carpet, friendship and love were passions : but, at present, thanks to those same cards, there is little more left than gallantry : there may be found plenty of acquaintances, and not a single friend ; a number of mistresses, and not one beloved. A Mahometan, that should behold, with Asiatic eyes, our great assemblies, would be unlucky enough to imagine that our European bashaws kept their seraglios in common. You will then find, that play, which confounds, packs, and shuffles together, men and women, in society, more than even it does the cards, must necessarily relax and weaken the energy of love and friendship. Add, that the efforts of a more essential kind, to get rid of the burthen of tedious time, must be slackened by this trifling diversion. From the letting down these
three

three great springs, love, friendship, business, combine the effects, and calculate the produce. The sedentary life to which this eternal amusement reduces the two sexes, enervates the body; whence, both in the natural and moral state of man, there results a new system of manners, temper, and constitution. The magic of card-playing forms the common point of concourse of almost all the passions in miniature. They all, as one may say, find in it their nourishment. Every thing indeed is microscopical, and more illusive than the common illusion. A confused idea of good and bad luck presents itself: vanity itself finds its account in it: play seems to establish a false show of equality among the players: it is the call that assembles, in society, the most discordant, the most incongruous individuals; avarice and ambition are its movements; the universal taste for pleasure flatters itself with procuring its satisfaction by this amusement; the ladies being of the party, that love of which gallantry takes the name in vain, must be of it too: the sphere of our passions becomes contracted, centered and confined to a petty orbit; all the passions put themselves, as one may say, into chains, or evaporate and exhaust themselves far from their spring-head, and wide of their mark. Time, heavy on hand, leisure, laziness, avarice, ambition, and idleness, devour, together in common, a light unsubstantial food, which enervates their force and activity: and as it is from the fermentation of the great passions that there commonly results more of evil than of good, mankind has gained more than it has lost. There are no longer great virtues, but then we do not see so many great crimes as formerly: assassinations, poison, and all the horrors of a civil war, are incompatible with the state of a nation, in which the men and women lose so great a part of their time at cards.

In opposition to this reasoning, the translator observes, 'that though the general prevalence of card-playing may have insensibly but powerfully concurred with other causes, to that apparent favourable change, still, its mode of operation, by weakening at once the vices and the virtues, affords no better idea of such an amendment than of a rake, who, after his having been, by the fire of youth and excess of constitutional vigour, betrayed into the intemperances of debauchery, should grow reformed at the expence of his manhood; reformed not by the strength of his mental powers, but by the weakness of his bodily ones. But surely a man thus lamentably tamed by impotency would no more represent a man essentially made better, than one qualified for an opera singer, in his half-petticoats, plumes, and paste-diamonds, resembles a real man, or a real

a real hero. An age rendered less rough by any thing so consummately futile, so effeminate as card-playing, would be soft, but emasculate.

Nor will any one think the mark is over-shot by treating cards with this contempt, who will but consider that any taste for them is incontestably and eternally, at best, the stamp of mediocrity; since the annals of human-kind may be defied to produce a single instance of a man of true genius, or real greatness of character, who did not heartily despise this frivolous way of murdering time, under the false pretence of relaxation: I call it a false pretence, because the true motive is an utter incapacity of taste for objects worthy of filling the leisure of a rational creature.

The most elevated understandings are very wisely allowed, nay required, to unbend at times, nor are even denied a recourse to trifles; but not to such a paltry childish diversion as has not even joy or mirth for its excuse, being solely consecrated either to fill up the dreary void of idleness with something more worthless than idleness itself; or to give sordid avarice the chance of satisfying itself, and oftenest to both these noble purposes, at once: a diversion, in short, only fit for strippers, for trifling old women, or for men resembling trifling old women.

Any seeming advantage then from such a deplorable source can hardly be less illusive, than the cards themselves; while the evils which they produce, were it only by the loss of time they occasion, are real and permanent. That light, unsubstantial ailment on which the passions trifle away, at a card-table, their natural appetite to more solid fare, rather weakens than strengthens the powers of the mind, not only to the exclusion of the great virtues, on which alone the happiness of society can solidly rest; but this weakness disposes the slaves of such an habit, not indeed to great vices, but to the little, dirty, selfish ones, such as avarice, meanness of spirit, corruption, indolence, worthlessness, which, by the contagion of example, gradually pervading a whole people, becomes a national character, and prepares destruction more slowly perhaps, but doubtless more surely than great crimes and great vices, which are less dangerous from their glare being more alarming.

In this manner the translator declaims against card-playing. But his censures are too general and immoderate; for though this amusement, when pursued to excess, is a shameful mis-employment of time, and the character of a gambler is really contemptible, yet, under proper restrictions, card-playing is certainly a polite and an agreeable diversion; and preferable to any

any that can be substituted in its room, except that of theatrical entertainments.

There is among mankind an insipid and frivolous race of beings, who are neither born to shine in conversation, nor in active life.—To these people (provided their fortunes will allow them to trifle) we recommend the card-table. Here they are restrained from calumny, preserved from gross irregularities, and placed in their proper sphere: Two or three trite and ordinary phrases, and the rules of the game, are adequate to their capacities; and by this expedient they may pass through life with politeness and decorum.

Patriots and politicians, who employ their morning hours in projecting schemes, or enacting laws, for the service of their country, may be allowed, when the fumes of a luxurious entertainment have rendered them unfit for the business of the state, to spend the evening at a lady's rout.

There are also men of genius, whose severer studies demand relaxation.—To them the card-table is of singular utility. The company of ladies brightens their ideas, polishes their manners, and prevents that superciliousness, spleen, and misanthropy, which is too often contracted in the pursuits of learning and philosophy. And how much more elevated is this diversion than that of Seigneur Montaigne, who amused himself in playing with his Cat!

We could expatiate upon this topic, but have not room for a disquisition of this nature; nor do we imagine that there is any necessity to produce arguments in favour of an amusement, to which the ladies and the gentlemen of the present age seem extremely inclinable to devote a considerable portion of their time.

17. *Sentiments on the Death of the Sentimental Yorick. By one of Uncle Toby's illegitimate Children. With Rules for Writing Modern Elegies.* 4to. Pr. 1s. Stears.

This is a mere bubble, blown from the froth of Yorick's writings, without wit, humour, or learning to recommend it.

18. *Animadversions on Mr. Colman's True State, &c. With some Remarks on his little serious Piece, called the Oxonian in Town.* 4to. Pr. 1s. Dodsley.

These *Animadversions* contain nothing worthy animadversion, being little more than cavils on the stile of Mr. Colman's *True State*, with some abuse apparently dictated by malice, and unsupported by facts.

19. *A Letter on the Behaviour of the Populace on a late Occasion, in the Procedure against a Noble Lord. From a Gentleman to his Countryman abroad.* 8vo. Pr. 6d. Bingley.

The charge against a noble lord here mentioned has been disproved, and himself acquitted, to the honour of the English laws. The following facts are perhaps not commonly known.

His porter, in endeavouring to oppose some who were rushing into the house of his master, received a blow, to which, I am told, the coroner's inquest have given in their opinion, he owed his death. What a shock must this be to a master, who, besides the loss of a faithful servant, has the affliction to consider that it was in his defence, and for doing his duty, that he was murdered.

His lordship had a daughter of about fourteen years of age, allowed by every one that knew her to be endowed with the most amiable qualities, supremely beloved by him: and who, on seeing the rising of the people, and frightened at the danger of a father whom she tenderly loved; finding herself too left by him, without her knowing what was the matter, she fell into convulsive fits, and in three days died.

This letter is modestly and candidly written, and sufficiently exposes the cruel effects of popular clamour.

20. *An Account of a Series of Experiments, instituted with a View of ascertaining the most Successful Method of Inoculating the Small-Pox.* By William Watson, M. D. Fellow of the Royal Society, one of the Trustees of the British Museum, and Member of the Royal College of Physicians. 8vo. Pr. 1s. Nourse.

Amidst the various modes of treatment recommended in the inoculation of the small pox, there still wanted a fair and impartial trial of the comparative merit of each method, conducted by a person disengaged from all attachment to hypothesis, and whose decision should be determined by the result of numerous and accurate experiments. We find this great desideratum supplied in the treatise now before us; the author of which, from his medical appointment in the Foundling Hospital, was happily circumstanced for the undertaking. These experiments appear to have been made with great care and attention, and in the following abstract exhibit a full view of the different success of all the various methods of practice.

Pustules at a medium.

Four boys, prepared with jalop and calomel,	
had, at a medium, - - - - -	14 each.
Of these, the boy who had most pustules	
had 25; the least 5.	

Four

	Pustules at a medium.
• Four girls with the same, - - - - -	5 each.
• Of these, the girl who had most had 6, the least 3.	
• Four boys and four girls with infusion of senna, - - - - -	8 each.
• Of these, the greatest number were 30, the least 2; none of the rest had 10.	
• Eleven without medical preparation, - - -	32 each
• Of these, the most were 200, the least 1.	

• Inoculated with purulent variolous matter from inoculation.

	Pustules at a medium.
• Four boys and four girls with calomel only, - - - - -	72 each.
• Of these, the most were 440, the least 7,	
• Four boys and four girls with infusion of senna, - - - - -	29 each.
• Of these, the most were 64, the least 3.	
• Six boys and one girl without medical preparation, - - - - -	18 each.
• Of these, the most were 60, the least 2,	

• With highly concocted matter from inoculation without medical preparation.

	Pustules at a medium.
• Nine boys and nine girls had, - - - - -	57 each.
• Of these, the most were 260, the least 1.	
• Of these, four were inoculated after three days abstinence only from animal food: these had, - - - - -	73 each.
• The greatest number was 168, the least 4.	

In an appendix to these experiments, two very extraordinary cases are related; one of a woman, and the other of a man, who recovered of the small-pox, notwithstanding that, during the delirium, they had, for some time, exposed themselves to the most intense degree of cold.

A young woman of twenty-three, in the absence of her nurse, got out of bed, and threw herself into the New River at Islington, between twelve and one at noon, November 21, 1741. Being discovered by a person who was accidentally passing, she was taken out, after some time, without the least appearance of life, and carried to the workhouse at St. James's Clerkenwell, where between three and four o'clock in the afternoon, while the people were looking on her as she lay upon the

the lid of a coffin, in the usual repository of the dead before interment, they discovered some little motion of her upper lips; upon which a surgeon-apothecary was sent for, who by assiduous applications restored her to perfect health.

The man, whose case is likewise related, was servant to the earl of Breadalbane, and in the severe winter of 1739-40, when the pustules were near maturation, and his nurse was asleep, got out of bed about two o'clock in the morning, and without any other covering than his shirt, walked from about the middle of Swallow street, where he lodged, to his lordship's house in Henrietta street, Cavendish square; where he was a considerable time knocking before he was admitted, and afterwards waited in the hall, till directions were received in relation to the disposal of him.

21. *On the Disadvantages which attend the Inoculation of Children in Early Infancy.* By Thomas Percival, M. D. F. R. S. 8vo. Pr. 6d. Cadell.

This is an answer to an essay lately published by Dr. Mátý, on the advantages of early inoculation. Though we join with Dr. Percival in our disapprobation of such practice, we are of opinion that he extends the prohibition for too short a time, when he admits of inoculation at the age of three months; for the alteration in the constitution at that period, seems too inconsiderable to justify the communication of a distemper, which is insisted upon as hazardous to the earlier stages of infancy.

22. *Formulae Medicamentorum. Or, a Compendium of the Modern Practice of Physick.* By Hugh Smith, M. D. Member of the Royal College of Physicians in London, and late Physician to the Middlesex Hospital. 12mo. Pr. 5s. Johnson.

The applications which are said to have been made to the author, from every quarter of the kingdom, for the publication of this small treatise, would induce us to conclude, that the republic of physic, amidst all its valuable improvements, is hastening to that fatal period when industry shall sink into indolence, and science be lost in oblivion. When a desire is discovered of reducing extemporaneous prescriptions to one mode, as invariable as the standard of official compositions, there is reason to apprehend that propriety will be too often sacrificed to the love of form; and while a uniformity of prescription may circumscribe the attention of the physician, compendious systems of physic tend equally to restrain both too much

much within the bounds of simplicity. These remarks, however, reflect no imputation on the intrinsic merit of this little performance, which is accurate, perspicuous, and concise.

23. *A Treatise on Diet, or the Management of Human Life; by Physicians called the Six Non-Naturals, viz. I. Air. II. Food. III. Excretions and Retentions. IV. Motion and Rest. V. Sleep and Watching. VI. The Affections of the Mind. Intended as an Inquiry into the Causes of diseases in general, and in particular of those most common in London. Addressed to the Inhabitants of this Metropolis. By Francis de Valangin, M. D. 8vo. Pr. 6s. Peach.*

The author of this extraordinary farrago has endeavoured to avail himself of the practice in the empirical drama, of bringing a fool on the stage along with him: for his physical precepts are interlarded with such inapposite and eccentric rhapsodies, as can only be ascribed to a Jack-Pudding or Merry-Andrew.

‘Great eaters will sometimes eat such a quantity as to distend their stomach excessively; this will cause a great uneasiness, and, by pressing against the diaphragm, which is that membrane that separates the cavity of the chest from that of the belly, and lies above the stomach, by confining the descending trunk of the great artery which furnishes blood to all the lower parts of the body, and lies behind the stomach; and by pressing also upon the ascending trunk of the cava or great vein, which returns the blood from the lower parts; it will bring on a laborious respiration, a difficulty of breathing, an anxiety, and by forcing a greater quantity of blood than ordinary into the head, the head-ach, a giddiness, sleepiness, and sometimes a sudden apoplexy. In the stomach itself it causes a sickness, the heartburn, and reachings, which point out the speediest way to relieve nature of that oppressing load.

‘George B——, an undertaker, of an eminent Borough town, sent his daughter Polly to London, to have the advantage of living with an old aunt, who gives her the best education, and intends to leave her all her fortune. George is an honest man, who cuts his coat according to his cloth; he sent with Polly a change of linen and of stuff gowns; but since that time a vacancy happening in that borough, and the candidates spending very large sums in giving feasts, George finds his profits considerably increased, and Polly has appeared three successive Sundays in new silk gowns.’

We defy Mr. Bayes himself to have surprised us with an episode more foreign to his subject. What a curious interlude are

we likewise presented with in the following passage, where a lady is screaming, a prime minister is tumbling, a spider is flying, and a doctor is raving!

It is amazing to see the effects that particular aversions have upon some people. At a great entertainment given by the late duke of Lorraine, in a large hall of the palace, which opened into the garden, a lady in the middle of supper fancied she saw a spider: she was frightened, screamed out, quitted the table, ran into the garden, and fell upon the grass. At the same instant she hears somebody tumble near her; it was the prime minister of the duke. Oh, sir! said she, how glad am I to see you here, it keeps up my spirits, I was afraid I had been guilty of a very great rudeness. "Lord! (answered the minister) who could hold out against it? Pray, madam, was it a very large one?" Oh, sir! it was monstrous. "Did it fly towards me?" added he. What do you mean, sir? A spider to fly? "So then! replied he, is it about a spider that you make so much ado? You are silly indeed; I thought it was a bat."

Let our author proceed to combine *acelles* with acids, for the emolument of his patients, but know that the union of the *acelles* in writing can never be produced by a jumble of heterogeneous and incoherent materials; and that an attempt towards such a coalition is as impertinent in a physical author, as the happy completion of it is rare in medicinal compositions.

24. *The First Measures necessary to be taken in the American Department.* 4to. Pr. 1s. 6d. Nicoll.

This important writer affects the air and character of a ministerial pedagogue; and, if we mistake not, finding no success as a projector, he has commenced author. If there is any meaning in his performance, it is, that the numerous poor foreigners who swarm in this great metropolis, should be packed up in bales and sent to America, at the expence of the public, as the only means of entreasing the population of this country.

He is next very angry with the appointment of naval or military governors, especially to Newfoundland, and with suffering any gentleman of taste, genius, or learning, to sit at the board of trade. In short, his performance, from beginning to end, is absurd and contemptible, and plainly intended to point the author out as the only proper successor to the persons he so freely censures.

25. *An Infallible Remedy for the high Prices of Provisions. Together with a Scheme for laying open the Trade to the East-Indies; with an Address to the Electors of Great-Britain.* 8vo. Pr. 1s. Bingley.

This is another infallible nostrum for curing all our national misfortunes at the expence of the East-India company, who are to furnish his majesty's treasury with two millions a year. Fifty two thousand five hundred pounds is proposed to be raised by a tax upon servants, and various other savings and retrenchments are mentioned by this patriotic author; but whether any of them will be adopted, we shall not pretend to determine.

26. *Flagel: Or a Ramble of Fancy through the Land of Electioneering. In the manner of the Devil upon Two Sticks.* 8vo. Pr. 2s. Crowder.

This author falls a-dreaming, after reading the Devil upon Two Sticks, and his imagination is presented with a new devil, who is the statesman's devil, the soul of elections, and the life of oppositions. This demon carries the writer through all the busy, debauched, gross, unmeaning, and unmanly scenes, of electioneering. We are, however, of opinion, that if old, Asmodeus, or the Devil upon two Sticks, was to catch hold of him, he would serve him as one of his relations did St. Dunstan, for presuming to make free with his name in a publication void of sense, wit, or humour.

27. *Liberty's Offering to British Electors. Or, Cautions offered to the Consideration of those who are to chuse Members to serve in the ensuing Parliament. Written by a Noble Lord.* 8vo. Pr. 1s. Williams.

The author of this pamphlet has digested it under seventeen heads, for the benefit of electors into the British parliament. His observations are shrewd and sensible, and much superior to the abilities of political hirelings. Among other remarks we find the following, which we shall give the reader without any comment.

'An habitual breaker of the laws, to be made one of the law-makers, is as if the benches in Westminster-hall should be filled with men out of Newgate.

'Those who are of this temper cannot change their nature out of respect to their country.

'Quite contrary, they will less scruple to do wrong to a nation where no body taketh it to himself, than to particular men to whose resentments they are more immediately exposed.

'In

In short, they lie under such strong objections, that the over-balance of better men cannot altogether purify an assembly where these unclean beasts are admitted.'

28. *A Cautionary Address to the Electors of England: Being a Touchstone between the Constituents and Candidates. With a Word touching John Wilkes, Esq; 8vo. Pr. 1s. Williams.*

An election squib in favour of that great patriot John Wilkes, Esq.

29. *A Letter to the Electors of Middlesex, concerning Mr. Wilkes, necessary to be read by every Voter. 4to. Pr. 6d. Murdoch.*

A dull attack upon Mr. Wilkes, on occasion of his standing candidate to represent the county of Middlesex in the approaching parliament: Though we do not pretend to interfere in controversies of this kind, yet we shall always contribute our mite in discouraging all personal and illiberal abuse.

30. *Liberty Deposed, or the Western Election. A Satirical Poem. In three Books. 8vo. Pr. 1s. 6d. Almon.*

An exhalation produced by the rage of rhiming, and equally void of wit, spirit, or satire.

31. *The Exile Triumphant: or, Liberty Appeased. A Poem. Humbly Inscribed to the Worthy Liverymen of the City of London. 4to. Pr. 1s. Steare.*

A piece of poetical flummery for Mr. Wilkes, despicable beyond expression.

32. *The Prophecy of Liberty: A Poem. Humbly Inscr'd to the Right Hon. Robert Lord Romney. 4to. Pr. 1s. Pearch.*

The author tells us, in an advertisement, that the probability of a general act of insolvency gave rise to his poem; that he is but a young attendant on the muses, and hopes the candid will behold it with a favourable eye. As it is written with an honest intention, and contains some feeling lines, we hope the poet will meet with indulgence.

33. — *For Ever! A Poem. 4to. Pr. 1s. Newbery.*

Another patriot bard, who raves at corruption, luxury, Arthur's, Almack's, Hoyle, and regrating farmers; but above all at lord Bute, and general warrants. It must, however, be acknowledged, that his versification is superior to that of other

publications of the same kind, which we have reviewed this month.

34. *Modern Chastity. Or, the Agreeable Rape. A Poem. By a Young Gentleman of Sixteen. In Vindication of the Right Hon. Lord B———c. 4to. Pr. 1s. 6d. Bingley.*

This young gentleman of sixteen, who has probably played the truant from school to riot in the purlieus of Covent Garden, deserves very severe castigation for the indelicacy of his subject, and his still more indecent manner of treating it. As to the publisher, we imagine he has had some electioneering point to carry with the trunk-maker's company, in whose service he has arduously laboured for some months to reduce the price of waste paper.

35. *Poetical Justice: Or, the Trial of a Noble Lord, in the Court of Parnassus, for an Offence, lately found bailable in the Court of King's Bench. 4to. Pr. 1s. Murdoch.*

We are sorry to see a pen which might have appeared with some degree of poetic merit in the cause of virtue, prostituted in time-serving obscenity.

36. *Tarquin and Lucrece, or, the Rape: A Poem. 8vo. Pr. 1s. Nicoll.*

This piece was written by Shakespeare, and is published among his miscellaneous poems. It is a work of no extraordinary merit; and would never have appeared in its present form, if a *rape* had not been lately the subject of conversation. The editor impudently offers it to the perusal of lord B.

37. *The Managers managed: or, the Characters of the four Kings of Brentford. 4to. Pr. 1s. Nicoll.*

A very rough draught of the characters of the four managers.

38. *The Poetical Works of the Right Honourable Lady M——y W——y M———c. Small 8vo. Pr. 2s. fowd. Williams.*

The reputation which this lady's Letters have so justly obtained, cannot fail to engage the attention of the public in favour of whatever production has any claim to so distinguished a name. This opinion, we presume, influenced the editor of this little compilation, to present the world with a complete collection of such poetical pieces as had been usually ascribed to her. As these before us have already appeared in different publications,

fications, we shall be the less minute in our examination of them.

None of the six Town Epilogues, which stand foremost in this Collection, to speak most favourably of them, rise above mediocrity; except 'The Toilette,' written by Mr. Gay. 'The Bassette Table,' if really the production of Mr. Pope, as by this editor is confidently asserted, does him little honour.

'See! Betty Lovest very *a-propos*,
She all the care of love and play *does* know.'

Again,

'Behold this equipage, by *Mathers* wrought,
With fifty guineas (*a great pen'orth!*) bought.—
Jove, Jove himself, *does* on the scissars trifle;
The metal and the workmanship divine.'

The poverty of expression, and particularly the expletives which enfeeble those lines, leave room to doubt the authenticity of them. From Mr. Pope's own pen, we know his opinion of feeble expletives:

"Where feeble expletives their aid *do* join." *Ess. on Crit.*

But however that may be, the lines above cited we apprehend sufficient to justify the apparent severity of our critique.

The verses addressed to Mr. Pope are very severe, and afford ample proof of the wit and vivacity of the fair author.

'Not even youth and beauty can control
The universal rancour of thy soul;
Charms that might soften superstition's rage,
Might humble pride, or thaw the ice of age.
But how should'st thou by beauty's force be mov'd,
No more for loving made, than to be lov'd?
It was the equity of righteous heav'n,
That such a soul to such a form was given;
And shews the uniformity of fate,
That one so odious should be born to hate.

'When God created thee, one would believe,
He said the same as to the snake of Eve;
To human race antipathy declare,
'Twixt them and thee be everlasting war,
But oh! the sequel of the sentence dread,
And whilst you bruise their heel, beware your head.

'Not think thy weakness shall be thy defence;
The female scold's protection in offence.
Sure 'tis as as fair to beat who cannot fight,
As 'tis to libel those who cannot write.

Q.3

And

And if thou draw'st thy pen to aid the law,
 Others a cudgel, or a rod, may draw.
 If none with vengeance yet thy crimes pursue,
 Or give thy manifold affronts their due ;
 If limbs unbroken, skin without a stain,
 Unwhipt, unblanketed, unkick'd, unstain ;
 That wretched little carcase you retain :
 The reason is, not that the world wants eyes ;
 But thou'rt so mean, they see, and they despise ;
 When fretful porcupine, with ranc'rous will,
 From mounted back shoots forth a harmless quill,
 Cool the spectators stand ; and all the while,
 Upon the angry little monster smile.
 Thus 'tis with thee :—while impotently safe,
 You strike unwounding, we unhurt can laugh.
 Who but must laugh, this bully when he sees,
 A puny insect shiv'ring at a breeze ?
 One over-match'd by ev'ry blast of wind,
 Insulting and provoking all mankind.

' Is this the thing to keep mankind in awe,
 To make those tremble who escape the law ?
 Is this the ridicule to live so long,
 The deathless satire, and immortal song ?
 No : like thy self-blown praise thy scandal flies ;
 And, as we're told of wasps, it stings and dies.'

The humorous 'Epistle from Arthur Grey the Footman,' is well known, though the author was not : and the rest of the petty pieces that compose this Collection, even the most trifling of them, have an acquired merit in being the productions of the celebrated Lady M. W. M.

39. *Precepts of Conjugal Happiness. Addressed to a Lady on her Marriage.* By John Langhorne, D. D. 4to. Pr: 1s. Becket.

The reputation of the author, and the subject upon which he writes, led us to expect a greater number of refined sentiments, and exquisite strokes of genius, than we actually find in the perusal of this poem. It seems to be one of this writer's easy, negligent, extemporaneous effusions of friendship and fancy ; but in point of style it is superior to the generality of those poetical bagatelles which continually issue from the press. The following sentiments are just, and elegantly expressed :

' Love, like the flower that courts the sun's kind ray,
 Will flourish only in the smiles of day ;

Distrust's

Distrust's cold air the generous plant annoys,
 And one chill blight of dire contempt destroys.
 O shun, my friend, avoid that dangerous coast,
 Where peace expires, and fair affection's lost ;
 By wit, by grief, by anger urg'd, forbear
 The speech contemptuous, and the scornful air.'

' When love's warm breath, from rapture's trembling
 Falls to the temp'rate measures of delight ; [height,
 When calm delight to easy friendship turns,
 Grieve not that Hymen's torch more gently burns.
 Unerring nature, in each purpose kind,
 Forbids long transports to usurp the mind ;
 For, oft dissolv'd in joy's oppressive ray,
 Soon would the finer faculties decay.

' True tender love once even tenor keeps ;
 'Tis reason's flame, and burns when passion sleeps.'

' The charm connubial, like a stream that glides
 Thro' life's fair vale, with no unequal tides,
 With many a plant along its genial side,
 With many a flower, that blows in beauteous pride,
 With many a shade, where peace in rapturous rest
 Holds sweet affiance to her fearless breast,
 Pure in its source, and temp'rate in its way,
 Still flows the same, nor finds its urn decay.'

This piece is very short, not containing above 128 lines.

40. *Amabella. A Poem.* 4to. Pr. 1s. Robson.

The subject of this poem, as our author informs us, is founded on a circumstance that happened during the late war. — ' A young lady, not meeting with the concurrence of her relations in favour of an officer for whom she expressed her regard, was prevailed upon, by his solicitations, to consent to a clandestine marriage ; which took place on the day he sat out to join his regiment abroad, where he was unfortunately killed in an engagement.'

This gentleman, as we have before had occasion to observe, is in general no inelegant writer ; and his lyre seems particularly tuned to elegy. But he is sometimes not only unclassical, but ungrammatical : as for instance in the two following stanzas ;

' Endear'd to all she met, each welcome day,
 By fortune's hand, with various blessings fraught :
 When, lo ! her gaiety's accusom'd ray—
 Was quench'd, untimely, with the gloom of thought.

Q 4

' What

' What fix'd the bosom-thorn, affliction knows,
Where peace sat brooding as the gentle dove ;
What blasted on her cheek the summer rose,
Or slow disease, or unsuccessful love,

' Remain'd unknown.' —

The first of these stanzas is defective in point of grammar ; and in the second, " affliction knows," is a redundancy of expression, which takes from the beauty of what immediately precedes, — " the bosom thorn," — and destroys the connection in that which follows, — " *Where peace,*" &c. — *where,* according to the author's meaning, referring to *bosom-thorn* ; but, according to the present construction, it refers to *affliction*. We trust the ingenious author will not think us too critical in our remarks, when he considers our province is to enter more deeply into the merits of the productions that come before us, than a superficial reader, or a partial friend : it is what from the nature of our undertaking is required of us, what we professed to do, and what our readers have a right to demand of us.

The elegant simplicity of the four following stanzas will afford the reader a very advantageous opinion of Mr. Jerningham's abilities in elegiac compositions : in which, however, we cannot help taking notice of certain inaccuracies in language ; such as *forbid* instead of *forbidden*, *you* instead of *ye*, &c. These are blemishes which are easily avoided ; and such as we are sorry to see deform the works of an ingenious and pleasing writer.

' To speed the moments of the loit'ring hour,
And by their plaintive strains penchance allur'd,
Within a spacious myrtle-woman bow'r,
Two turtle doves the pensive fair secur'd.

" Ye little captives, would she often say,
Tho' here secluded from the fields of air,
Thro' yonder vernal grove *forbid* to stray,
And join the kindred train that wanton there :

" 'Gainst you the gunner never lifts his arm,
Nor o'er this mansion does the falcon sail ;
You live unconscious of the storm's alarm,
The rain impetuous, and the beating hail

" Nor here, by kind compassion unimpress'd,
The school-boy ever rears his impious hand
To fill with agony the feather'd breast,
And raze the little domes that long had plan'd."

41. *Life.*

41. *Life. A Poem. To the Reverend J^{es} C^{ur}son, M. A. Student of Christ-Church, Oxford. By James Parsons, M. A. late Student of Christ-Church. 4to. Pr. 1 s. 6 d. Fletcher.*

This writer's abilities as a poet are not contemptible. We have in this production a short, but lively sketch of human life, calculated to shew, that glory, honor, and wealth, are empty delusions; and that happiness is only to be found with wisdom and virtue in retirement,

'Where life deceiv'd shall gently steal away,
And calm reflection smooth the closing day.'

42. *Two Elegies. Poets. Pr. 1 s. 11. Flaxney.*

These elegies contain some good lines, and many tender sentiments. The subject of the first is disappointed love, or the cruelty of Sylvia; the subject of the second is the loss of a friend, the honourable John Sandys, who died in Germany in the late war.

43. *The Ring. An Epistle, addressed to Mrs. E——m. 4to. Pr. 1 s. Wilkie.*

A most unintelligible piece of theatrical fustian.

44. *The Contrast; or, the dying Profligate, and the dying Christian, in two poetical Essays. By Daniel Turner. 4to. Pr. 6d. Johnson.*

In the first of these Essays, the author represents Apisto, a libertine in principle and practice, dying in the full exercise of his reason and conscience, deeply convinced of his guilt, and in dread of the divine resentment. In the second, he introduces the good man on his death-bed, full of hope and joy, resulting from the consciousness of an upright life.

The profligate, on the point of his departure, is supposed to make the following reflections.

'Flush'd with vigour, health, and youth,
Ridicule my test of truth,
Worse than brute, I dar'd to live,
Laught at what the good believe:

'Like the brute I thought to die,
And of God forgotten lie;
But alas! too late I see
That I must for ever be,
Now eternity appears,
'Waking all my guilty fears
Eternity!

* Thou

——— "Thou vast profound,
 Veil'd in darkness all around.
 Flames, portentous of my doom,
 Only, light thy horrid gloom ;
 Gleaming dreadful here and there,
 Light than darkness worse by far :
 This my blood with horror chills,
 This my soul with torture fills !

" Oh ! where can there, can there be
 Comfort for a wretch like me ?—
 If I inward take a view,
 Conscience, there I meet with you,
 There my sins in order rise,
 Ghastly forms before my eyes :
 Lust, oppression, falshood, pride,
 And ten thousand crimes beside.

" If I upward dare to look,
 There's the God whose laws I broke ;
 Whose stern justice, once my jest
 Points her lightnings at my breast.
 If I forward cast my eye,
 There I see destruction nigh,
 While I, from the brink of death,
 Trembling view the hell beneath,"

As he expires he cries out—

—— ' But oh ! now ——
 Now I feel the moment come ;
 Now I go to meet my doom—
 Now I plunge I know not where,
 Horror all, and black despair !'

These lines are smooth and poetic ; but is this the voice of nature in her last convulsions ? Are these jingling rhymes compatible with the circumstances of a person who stands trembling on the verge of eternity ? If not, the versification in this Essay is much less proper for the soliloquy of a dying man, than that which Mr. Addison has used in the soliloquy of Cato.

The Dying Christian ends his reflections in this manner :

' Blest moment !—now I feel it nigh—
 Thrice welcome the cold arms of death !
 Jesus ! thro' thee 'tis LIFE to die,
 I praise thee with my latest breath !'

These

These Essays, or soliloquies, are short; and deserve commendation more for their pious tendency than for their poetic excellence.

45. *The Troublers of Israel. In which the Principles of those who turn the World upside down are displayed. With a Preface to the Rev. Dr. ——— To which is prefixed, a short introductory Description of modern Enthusiasts.* 4to. Pr. 1 s. 6 d. Keith.

This publication contains several pieces in favour of the Methodists; and, without doubt, is the production of one of that fraternity. It is full of piety; but such balderdash as not one person in five hundred can have patience to read. The following lines, on the character of an Enthusiast, will be more than sufficient for any reader of taste.

'The love of Jesus to his chosen few,
They know it, can describe it unto you;
In scripture language babes can list it out.
They doubt some things, his love they dare not doubt.
They crave a Saviour's blood and righteousness,
They feed on one, the other is their dress.'

46. *Occasional Remarks upon some late Strictures on the Confessional; particularly in a Pamphlet, intitled, "Doubts concerning the Authenticity of the last Publication of the Confessional, &c."* 8vo. Pr. 1 s. Bladon.

This is an accurate and judicious defence of the Confessional, against the reflections which have been lately cast upon it by the author of the Doubts, Dr. Pye, and some other writers.

In our Review of the Doubts*, the passages in question are said to be 'fairly stated and compared.' As this was a very disputable point, the word *fairly* was struck out in the revision; but by the inadvertency of the printer was left standing. Our readers therefore are desired to consider it as one of those *errata*, which will inevitably occur in periodical publications.

47. *A Letter from a Protestant-Dissenting-Minister to the Clergy of the Church of England, occasioned by the alarming Growth of Popery in this Kingdom. Wherein several late popish Productions are considered.* 8vo. Pr. 1 s. 6 d. Cadell.

The author of this Letter, apprehending that popery is increasing in this kingdom, and that the clergy of the established church are not sufficiently attentive to its progress, has given

them a gentle alarm, and offered them his friendly advice on this important occasion.

He begins with representing the impropriety of carrying on any controversies, which have a tendency to divide Protestants; and thinks it a very improper time to make any attempts to episcopise North America. He takes particular notice of several late publications in favour of popery; and shows, that it is, as it ever was, in open and avowed enmity with protestantism. At this critical juncture, the clergy of the church of England, he says, should, as protestants, absolutely disown any relation to the church of Rome; they should earnestly inculcate on their people a just idea of the shocking corruptions, and malignant spirit of popery; they should particularly recommend the Bible to their attention; they should advise them to keep up a good understanding with their dissenting neighbours; they should consider the church of England, as capable of farther reformation. If they should endeavour to obtain some salutary law for more effectually preventing the growth of popery, they should propose some expedient which might supersede the necessity of administering oaths, not obligatory, to papists; and lastly, they should seize every opportunity of informing the gentry, nobility, royal family, and even the king himself, that the British throne has, and can have, no other firm basis, or real stability, but on the principles of the Reformation and the Revolution.

In this letter, the author appears to have a great respect for the church of England, and a sincere desire to promote the interest of protestantism, or the cause of religion, truth, and liberty.

48: *Some Proposals towards preventing the Growth of Popery; humbly offered to his Diocesan. By an old Country Parson. 8vo. Pr. 1s. Baldwin.*

This writer observes, that one effectual method to prevent the increase of popery and superstition is to suppress atheism and irreligion; that it is a great dishonour and prejudice to the protestant church, to allow all sorts of mechanics to build and preach in tabernacles, under the protection of the act of toleration; that the papists lose no opportunity of upbraiding us with keeping our churches in very bad and antient condition, with performing divine service in a slight and perfunctory manner, and with the people's careless and unbecoming behaviour in the house of God; that simony is a gross offence, and may be the ruin of the church; and that the growth of popery is greatly owing to the poverty of the clergy,—to their being robbed

robbed of their maintenance that was wisely and worthily provided to support the dignity of their office and them, in performing all the arduous branches of it? He therefore earnestly recommends the restitution of all inappropriate tithes to the parochial clergy; and then, he thinks, we might bid adieu to pluralities, non-residence, and every remnant of popery. The idea of such a glorious event throws this good old orthodox divine into rapture, and he concludes his pamphlet with this pathetic wish—

O mihi tam longe maneat pars ultima vite!

49. *Sermons to Asses.* Ser. Pr. 3 s. Johnson.

Ludicrous and sarcastic wit, and a rage for liberty, are the distinguishing characteristics of these extraordinary sermons. In style and manner, the author seems to have imitated Mr. Yorick, or the late orator Hanley: the people of England, which, he thinks, do not exert themselves in defence of their rights and privileges, but tamely and indolently submit to any kind of imposition, are the asses to which they are addressed. To the first and second, he has taken for his text the following words of the patriarch Jacob.—*Issachar is a strong ass, couching down between two burdens.*—Now, what can these burdens mean?—Perhaps, says he, they were civil and religious oppression.—— This happy conjecture gives him an opportunity to expatiate upon the taxes, elections for members of parliament, ecclesiastical censures, tithes, canons, creeds, and other topics of the like nature.

To the third and fourth sermon, the text is this passage in the story of Balaam's ass — *And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. — And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine?*

This piece of history furnishes the author with many images and expressions which are admirably suited to his purpose, but thrown into ridicule with too much levity and freedom. As a sample of his manner, take the following passage, in which he represents the body of the people as a community of asses:

'Tho' Balaam and his ass are dead many ages ago, — yet their offspring are very numerous: But who would think that any of this character could be found in Britain, the very toast of the nations for pretensions to freedom and liberty? Yet true it is, that there are many false prophets and many asses in this free-nation.

'Even here we shall find slaves in abundance: here we shall find men called *freeholders* bearing civil burdens, like Issachar, through

through their own slothfulness, and want of spirit : here we may find men who are called free thinkers, giving up their liberty, and conforming to other men's creeds, at the expence of their own consciences : here you may find offices appointed by spiritual authority, to break the stubborn and perverse temper of untractable asses, under the management of the sons of Balaam,—who have in custody all the trapping that is fit to keep them in order. In Britain you may find some burdened with taxes, some with articles of religion, some with creeds, and others with oaths and covenants;—and upon the top of these burdens, on purpose to rule their asses, always some of Balak's or Balaam's children sitting,—and these poor humble creatures, at every threatening of their tyrannical masters, after they have started a little, returning and saying, *Are not we thine asses, upon which thou hast ridden ever since we were thine ?*

The portrait of an ass couching down between two panniers of enormous size, the one marked with the word *politics*, the other with two of the letters of the word *religion*, adorns the title-page of this volume.—The author might have added another device, and represented himself, under the figure of a spirited and restless mule, breaking the halter, and flinging off the rider and the panniers.

50. *Family Discourses. By a Country Gentleman. 8vo. Pr. 3s.* Johnston.

These discourses, as the author informs us, were drawn up for the use of a private family. They are upon common, practical subjects, and written with great plainness and simplicity. There is nothing in them which is very striking or ingenious; but there is (what is better) a spirit of rational piety, moderation, and benevolence.

51. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Saturday, January 30, 1768: being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By Robert Lord Bishop of Peterborough. 4to. Pr. 6d.* Davis.

Where envying and strife is, there is confusion and every evil work, is the text which his lordship has selected on this occasion. The subject is treated with perspicuity and elegance.

52. *A Sermon preached before the honourable House of Commons, at St. Margaret's Westminster, on Saturday, January 30, 1768. By George Stinton, D. D. Chancellor of the Church of Lincoln, and Chaplain to his Grace the Lord Archbishop of Canterbury.* 4to. Pr. 6d. Payne.

This is an excellent discourse. The author reviews some of the circumstances attending the event which we commemorate on the thirtieth of January; and shews, that this commemoration is an institution replete with lessons of religious and civil prudence, illustrating the fatal effects of almost every wayward passion which has, in any age, disturbed the repose of mankind; of princely tyranny, and popular licentiousness; of superstitious bigotry, and wild fanaticism; of open dissoluteness, and secret hypocrisy; of piety perverted to rebellion, and liberty introducing slavery. The text is taken from Titus iii. 1.

53. *The Reasonableness of Repentance; with a Dedication to the Devil, and an Address to the Candidates for Hell.* By the Rev. James Penn. 8vo. Pr. 6d. Wilkie.

Every one knows, that a sermon in the common way is not in the least regarded. The publication may be advertised for a month, and probably not a dozen will be sold. Mr. Penn, therefore, in some of his late discourses, has very sagaciously attempted to excite the curiosity of the public by a new expedient, of which we have here a very singular example. — There is some humour in the dedication and address, and some very serious and useful advice in the sermon.

54. *Masonry the Way to Hell, a Sermon: Wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a State of Damnation.* 8vo. Pr. 1s. Robinson and Roberts.

We are uncertain whether this publication is meant to commend Masonry, by exhibiting a charge against it so enormous as almost exceeds credibility, or to explode it, by a fair representation of the absolute futility of its mysteries. If these are justly delineated in this performance, they cannot be treated with too great indignation and contempt; and the author would in that case be justifiable in the use of the opprobrious epithets he has so liberally bestowed on Free-masons. But we ourselves not being of the initiated, must submit the reality of the facts here alledged, to the decision of the fraternity.

55. *Masonry*

55. *Masonry vindicated: a Sermon, wherein is clearly and demonstratively proved, that a Sermon lately published, intitled, "Masonry the way to Hell," is an intire Piece of the utmost Weakness and Absurdity; at the same time plainly shewing to all Mankind, that Masonry, if properly applied, is of the greatest Utility, not only to Individuals, but to Society and the Public in general: And is impartially recommended to the Pious, as well as to their up, and obviates all the Doubts entertained, of those who are not Masons; and to the Fair-Sex in particular.* Sub. Pr. 11. Hinton.

This is a weak, injurious, and contemptible vindication, composed of a false title-page, unfair quotations, and absurd reasoning; and is more fit to expose the insubility of the author, than serve the cause of masonry.

56. *A Grammar of the French Tongue, grounded on the Decisions of the French Academy, wherein all the Necessary Rules, Observations and Examples, are exhibited in a Manner entirely New, for the Use of Schools.* By John Perrin. Sub. Pr. 2s. 6d. Law.

This grammar, like most others, is little more than a compilation, in which, however, Mr. Perrin has been judicious in his selection and arrangement. When he lays aside the compiler, and ventures to give his own opinion, we cannot say he is always so happy. The irregular verbs are conjugated very imperfectly; for instance, tho' *aller* and *vivre* have two preterites, he mentions only one; and does not conjugate those which are the most difficult. Nor do we think that he treats Chambaud with that respect he deserves, considering the light he has borrowed from him. Page 257, this author says, *Vous m'obligerez de vouloir bien m'excuser auprès d'elle*, quoted from Chambaud, is not French, or at least is very equivocal; but we cannot help being of opinion, that this sentence is as good French, and as little equivocal as that which Mr. Perrin would substitute, viz. *Vous m'obligerez si vous voulez bien m'excuser auprès d'elle*. This grammar, nevertheless, is not destitute of merit, and may be useful to scholars.

THE CRITICAL REVIEW.

For the Month of *April*, 1768.

ARTICLE I.

Letters, written by the late Jonathan Swift, D. D. Dean of St. Patrick's, Dublin, and several of his Friends. From the Year 1710 to 1742. Published from the Originals; Collected and Revised by Deane Swift, Esq. of Goodrich, in Herefordshire. Vols. IV. V. and VI. 8vo. Pr. 15s. Johnston.

THE frequent opportunities we have enjoyed of reviewing this great man's works * published by Dr Hawkesworth, as well as the editor of the Letters before us; the value, nay veneration we have expressed for his remains, and our warm recommendations to the public of whatever fell from his pen, have, we hope, placed us among the most zealous of his admirers. It is true, we imagined that we had taken leave of his posthumous works; but this publication bears all the marks of authenticity, though we cannot help comparing its contents to those medals which (though inferior to others in the beauty of the workmanship and intrinsic value of the metal) are estimable, nay, with some, are preferable, for their oddity and originality.

Mr. Swift, the editor of these Letters, tells us, that "in the late collection of Swift's Correspondence, published by Doddsley † and others, the course of these journals is continued from this present date, Feb. 9, 1711-12, until the summer of the year 1713, when the Doctor was made dean of St. Patrick's, Dublin.

* See Vol. xxi. xxii. &c.

† See Vol. xxi. p. 446, of our Review.

Vol. XXV. *April*, 1768.

The fourth volume of this publication consists entirely of the Doctor's letters to Stella, or Mrs. Johnson, and sometimes to Mrs. Dingley; and the editor gives us the following account of the letters and the ladies.

' These letters to Stella, or Mrs. Johnson, were all written in a series from the time of Dr. Swift's landing at Chester, in September 1710, until his return to Ireland upon the demise of the queen; barring the interruption of about six weeks, or two months, in the year 1713, when he was obliged to go over to Ireland, upon being made dean of St. Patrick's, Dublin. The letters were all very carefully preserved by Stella; and at her death, if not before, taken up by Dr. Swift; for what end we know not, unless it were to compare the current news of the times with that History of the Queen which he writ at Windsor in the year 1713: they were sometimes addressed to Mrs. Johnson, and sometimes to Mrs. Dingley, who was a relation of the Temple family, and friend to Mrs. Johnson. Both these ladies went over to Ireland upon Swift's invitation in the year 1701, and lodged constantly together.'

After all, we are of opinion that these volumes are calculated more for the lovers than the admirers of the dean of St. Patrick's. We here see the author, what we may term off of his guard, carelessly playing with his foil; but, at the same time, every motion discovers a master; and the home-passes he frequently throws in, whether he frowns or smiles, are desperate. Careless as he is in writing to two ladies whom he perpetually considers as part of his own existence, we still discover that peculiarity of genius, that strength both of thought and expression, which distinguished Dr. Swift. It may be proper to inform the reader, that he calls himself *Presto*, which is borrowed from the duchess of Shrewsbury, who, not recollecting the Doctor's name, called him *Dr. Presto*, which is Italian for Swift.

The letters printed in the fourth, and part of the fifth volume, contain the manner in which the dean spent his time at London, and are digested by way of diary or journal; so that his two fair correspondents might see and converse with him every moment of the day; know every six-pence he laid out; and attend him to every place where he breakfasted, dined, or supped. This series, however, mentions many important transactions, not only of his own life, but of the times. The reader may take the following as a specimen, after informing him that *MD* stands for the writer's fair friends.

' Hain't I brought myself into a fine premunire to begin writing letters in whole sheets, and now I dare not leave it off. I can't tell whether you like these journal letters: I believe

believe they would be dull to me to read them over; but, perhaps, little MD is pleased to know how *Prose* passes his time in her absence. I always begin my last the same day I ended my former. I told you where I dined to-day at a tavern with Stratford: Lewis, who is a great favourite of Harley's, was to have been with us; but he was hurried to Hampton-court, and sent his excuse; and that next Wednesday he would introduce me to Harley. 'Tis good to see what a lamentable confession the Whigs all make me of my ill usage: but I mind them not. I am already represented to Harley as a discontented person, that was used ill for not being Whig enough; and I hope for good usage from him. The Tories dryly tell me, I may make my fortune, if I please; but I do not understand them, or rather, I do understand them.

OS. 1. To day I dined at Moleworth's, the Florence envoy; and sat this evening with my friend Darteneuf, whom you have heard me talk of; the greatest punner of this town next myself. Have you smokt the Tatler that I writ? It is much liked here, and I think it a pure one. To-morrow I go with Delaval the Portugal envoy, to dine with lord Halifax near Hampton-court. Your Manley's brother, a parliament-man here, has gotten an employment; and I am informed uses much interest to preserve his brother: and, to-day, I spoke to the elder Frankland to engage his father, (post-master here) and I hope he will be safe, although he is cruelly hated by all the Tories of Ireland. I have almost finished my lampoon, and will print it for revenge on a certain great person*. It has cost me but three shillings in meat and drink since I came here, as thin as the town is. I laugh to see myself so disengaged in these revolutions. Well, I must leave off, and go write to Sir John Stanley, to desire him to engage lady Hyde as my mistress to engage lord Hyde in favour of Mr. Pratt.

2. Lord Halifax was at Hampton-court at his lodgings, and I dined with him there with Methuen, and Delaval, and the late attorney-general. I went to the drawing-room before dinner, (for the queen was at Hampton-court) and expected to see nobody; but I met acquaintance enough. I walked in the gardens, saw the cartons of Raphael, and other things, and with great difficulty got from lord Halifax, who would have kept me to-morrow to shew me his house and park, and improvements. We left Hampton-court at sun-set, and got here in a chariot and two horses time enough by

* The earl of Godolphin.

star-light. That's something charms me mightily about London; that you go dine a dozen miles off in October, stay all day, and return so quickly: you cannot do any thing like this in Dublin*. I writ a second penny-post letter to your mother, and hear nothing of her. Did I tell you that earl Berkley died last Sunday was se'nnight, at Berkley-castle; of a dropsy? Lord Halifax began a health to me to-day; it was the Resurrection of the Whigs, which I refused unless he would add their Reformation too: and I told him he was the only Whig in England I loved; or had any good opinion of.

* 3. This morning Stella's sister came to me with a letter from her mother, who is at Sheene; but will soon be in town, and will call to see me: she gave me a bottle of palsy water, a small one, and desired I would send it you by the first convenience, as I will; and she promises a quart bottle of the same: your sister lookt very well, and seems a good modest sort of girl. I went then to Mr. Lewis, first secretary to lord Dartmouth, and favourite to Mr. Harley, who is to introduce me to-morrow morning. Lewis had with him one Mr. Dyet, a justice of peace, worth twenty thousand pounds, a commissioner of the stamp-office, and married to a sister of Sir Philip Meadows, envoy to the emperor. I tell you this, because it is odds but this Mr. Dyet will be hanged; for he is discovered to have counterfeited stamp paper, in which he was a commissioner; and, with his accomplices, has cheated the queen of a hundred thousand pounds. You will hear of it before this come to you, but may be not so particularly; and it is a very odd accident in such a man. Smoak *Presse* writing news to MD. I dined to-day with lord Mountjoy at Kensington, and walked from thence this evening to town like an emperor. Remember that yesterday, October 2, was a cruel hard frost, with ice; and six days ago I was dying with heat. As thin as the town is, I have more dinners than ever, and am asked this month by some people, without being able to come for pre-engagements. Well, but I should write plainer, when I consider Stella can't read, and Dingley is not so skilful at my ugly hand. I had, to-night, a letter from Mr. Pratt, who tells me, Joe will have his money when there are trustees appointed by the lord lieutenant for receiving and disposing the linen fund; and whenever those trustees are appointed, I will solicit whoever is lord lieutenant, and am in no fear of

* * When this letter was written there were no turnpike roads in Ireland: but the case now is quite altered, and you may dine any where as far from Dublin, and return as quickly, as you can from London.

succeeding. So pray tell or write him word, and bid him not be cast down; for Ned Southwell and Mr. Addison both think Pratt in the right. Don't lose your money at Manley's to-night, sirrahs.

4. After I had put out my candle last night, my landlady came into my room, with a servant of lord Halifax, to desire I would go dine with him at his house near Hampton-court; but I sent him word I had business of great importance that hindered me, &c. And, to-day, I was brought privately to Mr. Harley, who received me with the greatest respect and kindness imaginable: he has appointed me an hour on Saturday at four, afternoon, when I will open my business to him; which expression I would not use if I were a woman. I know you smooakt it; but I did not till I writ it. I dined to-day at Mr. Delaval's, the envoy for Portugal, with Nic. Rowe the poet, and other friends; and I gave my lampoon to be printed. I have more mischief in my heart; and I think it shall go round with them all, as this hits, and I can find hints. I am certain I answered your ad letter, and yet I do not find 'it here. I suppose it was in my 4th; and why N. 2d, 3d; is it not enough to say, as I do, 1, 2, 3? &c. I am going to work at another Tatler: I'll be far enough but I say the same thing over two or three times, just as I do when I am talking to little MD; but what care I? they can read it as easily as I can write it: I think I have brought these lines pretty straight again. I fear it will be long before I finish two sides at this rate. Pray, dear MD, when I occasionally give you any little commission mixt with my letters, don't forget it, as that to Morgan and Joe, &c. for I write just as I can remember, otherwise I would put them all together. I was to visit Mr. Sterne to-day, and gave him your commission about handkerchiefs: that of chocolate I will do myself, and send it him when he goes, and you'll pay me when *the giver's bread*, &c. To-night I will read a pamphlet, to amuse myself. God preserve your dear healths.

5. This morning Delaval came to see me, and we went together to Kneller's*, who was not in town. In the way we met the electors for parliament-men: and the rabble came about our coach, crying A Colt, a Stanhope, &c. We were afraid of a dead cat, or our glasses broken, and so were always of their side. I dined again at Delaval's; and in the evening, at the coffee-house, heard Sir Andrew Fountain was come to town. This has been but an insipid sort of day, and I have nothing to remark upon it worth three-pence: I hope

* Sir Godfrey Kneller's, the painter.

MD had a better, with the dean, the bishop, or Mrs. Walls. Why, the reason you lost four and eight-pence last night but one at Manley's, was because you played bad games: I took notice of six that you had ten to one against you: would any but a mad lady go out twice upon Manilio Basto, and two small diamonds? Then in that game of spades, you blundered when you had ten-ace; I never saw the like of you; and now you are in a huff because I tell you this. Well, here's two and eight-pence half-penny towards your loss.

6. Sir Andrew Fountain came this morning, and caught me writing in bed. I went into the city with him; and we dined at the Chop-house with Will Pate, the learned woollen-draper: then we sauntered at china-shops and booksellers; went to the tavern, drank two pints of white wine, and never parted till ten: and now I am come home, and must copy out some papers I intend for Mr. Harley, whom I am to see, as I told you, to-morrow afternoon; so that this night I shall say little to *MD*, but that I heartily wish myself with them, and will come as soon as I either fail, or compass my business. We now hear daily of elections; and, in a list I saw yesterday of about twenty, there are seven or eight more Tories than in the last parliament; so that I believe they need not fear a majority, with the help of those who will vote as the court pleases. But I have been told, that Mr. Harley himself would not let the Tories be too numerous, for fear they should be insolent, and kick against him; and for that reason they have kept several Whigs in employments, who expected to be turned out every day; as Sir John Holland the comptroller, and many others. And so get you gone to your cards, and your claret and orange, at the dean's, and I'll go write.

7. I wonder when this letter will be finished: it must go by Tuesday, that's certain; and if I have one from *MD* before, I will not answer it, that's as certain too! 'Tis now morning, and I did not finish my papers for Mr. Harley last night; for you must understand *Presso* was sleepy, and made blunders and blots. Very pretty that I must be writing to young women in a morning fresh and fasting, faith. Well, good morrow to you; and so I go to business, and lay aside this paper till night, firrahş.—At night. Jack How told Harley, that if there were a lower place in hell than another, it was reserved for his porter, who tells lies so gravely, and with so civil a manner. This porter I have had to deal with, going this evening at four to visit Mr. Harley, by his own appointment. But the fellow told me no lie, though I suspected every word he said. He told me his master was just gone to dinner, with much company, and desired I would come an hour

hour hence, which I did, expecting to hear Mr. Harley was gone out; but they had just done dinner. Mr. Harley came out to me, brought me in, and presented to me his son-in-law, lord Doblane * (or some such name) and his own son, and, among others, Will Penn the quaker: we sat two hours drinking as good wine as you do; and two hours more he and I alone; where he heard me tell my business; entered into it with all kindness; asked for my powers, and read them; and read likewise a memorial I had drawn up †, and put it in his pocket to shew the queen; told me the measures he would take; and, in short, said every thing I could wish: told me he must bring Mr. St. John (secretary of state) and me acquainted; and spoke so many things of personal kindness and esteem for me, that I am inclined half to believe what some friends have told me, That he would do every thing to bring me over. He has desired to dine with me (what a comical mistake was that) I mean he has desired me to dine with him on Tuesday; and after four hours being with him, set me down at St. James's Coffee-house, in a hackney-coach. All this is odd and comical, if you consider him and me. He knew my Christian name very well. I could not forbear saying thus much upon this matter, although you will think it tedious. But I'll tell you; you must know, 'tis fatal to me to be a scoundrel and a prince the same day: for being to see him at four, I could not engage myself to dine at any friend's; so I went to Tooke, to give him a ballad and dine with him; but he was not at home; so I was forced to go to a blind chophouse, and dine for ten-pence upon gill-ale, bad broth, and three chops of mutton; and then go reeking from thence to the first minister of state. And now I am going in charity to send Steele a Tatler, who is very low of late. I think I am civilier than I used to be; and have not used the expression of (*you in Ireland*) and (*we in England*) as I did when I was here before, to your great indignation.—They may talk of the *you know what* ‡; but, gad, if it had not been for that, I

* Lord Dupplin.

† See the collection of Letters printed for Doddsley and others, No. 30.

‡ These words seem to refer to the apprehension the ministry were under, that Swift would take part with their enemies, and therefore it was that Harley would do every thing to bring him over. It is certain, that after Swift had become intimate with the ministry, they freely acknowledged to him in conversation, that he was the only man in England they were afraid of.

should never have been able to get the access I have had ; and if that helps me to succeed, then that *same thing* will be serviceable to the church. But how far we must depend upon new friends, I have learnt by long practice, though I think among great ministers, they are just as good as old ones. And so I think this important day has made a great hole in this side of the paper ; and the fiddle faddles of to-morrow and Monday will make up the rest ; and, besides, I shall see Harley on Tuesday before this letter goes.

8. I must tell you a great piece of refinement of Harley. He charged me to come to him often : I told him I was loth to trouble him in so much business as he had, and desired I might have leave to come at his levee ; which he immediately refused, and said, That was not a place for friends to come to. 'Tis now but morning, and I have got a foolish trick, I must say something to MD when I wake, and wish them a good morrow ; for this is not a shaving-day, Sunday, so I have time enough : but get you gone, you rogues, I must go write : yes, 'twill vex me to the blood if any of these long letters should miscarry : if they do, I will shrink to half sheets again ; but then what will you do to make up the journal ? there will be ten days of *Presto's* life lost ; and that will be a sad thing, faith and troth.—At night. I was at a loss to-day for a dinner, unless I would have gone a great way, so I dined with some friends that board hereabout, as a spunger ; and this evening Sir Andrew Fountain would needs have me go to the tavern, where, for two bottles of wine, Portugal and Florence, among three of us, we had sixteen shillings to pay ; but if ever he catches me so again, I'll spend as many pounds ; and therefore I have put it among my extraordinaries : but we had a neck of mutton drest *a la Maintenon*, that the dog could not eat : and it is now twelve o'clock, and I must go sleep. I hope this letter will go before I have MD's third. Do you believe me ? and yet, faith, I long for MD's third too : and yet I would have it to say, that I writ five for two. I am not fond at all of St. James's coffee-house, as I used to be. I hope it will mend in winter ; but now they are all out of town at elections, or not come from their country houses. Yesterday I was going with Dr. Garth to dine with Charles Main, near the Tower, who has an employment there : he is of Ireland ; the bishop of Clogher knows him well : an honest good-natured fellow, a thorough hearty laughter, mightily beloved by the men of wit : his mistress is never above a cook-maid. And so, good night, &c.

9. I dined to day at Sir John Stanley's ; my lady Stanley is one of my favourites : I have as many here as the bishop of Killala

Killala has in Ireland. I am thinking what scurvy company I shall be to MD when I come back: they know every thing of me already: I will tell you no more, or I shall have nothing to say, no story to tell, nor any kind of thing. I was very uneasy last night with ugly, nasty, filthy wine, that turned sour on my stomach. I must go to the tavern: oh, but I told you that before. To-morrow I dine at Harley's, and will finish this letter at my return; but I can write no more now, because of the archbishop: faith 'tis true; for I am going now to write to him an account of what I have done in the business with Harley: and, faith, young women, I'll tell you what you must count upon, that I never will write one word on the third side in these long letters.

' 10. Poor MD's letter was lying so huddled up among papers I could not find it: I mean poor *Presle's* letter. Well, I dined with Mr. Harley to-day, and hope some things will be done; but I must say no more: and this letter must be sent to the post-house, and not by the bell-man. I am to dine again there on Sunday next; I hope to some good issue. And so now, soon as ever I can in bed, I must begin my 6th to MD, as gravely as if I had not written a word this month: fine doings, faith. Methinks I don't write as I should, because I am not in bed: see the ugly wide lines. God Almighty ever bless you, &c.

' Faith, this is a whole treatise; I'll go reckon the lines on 'other sides. I've reckoned them *.'

The remainder of this correspondence is carried on in the same easy unaffected manner with the above specimen, but strongly marked with expressions of affection and esteem for the ladies. Were we to adopt the opinion of Plutarch, that the true character of a great man is best known from casual hints, and in his easy moments, we must recommend this series as inestimable on that account. It reaches to p. 238 of the fifth volume, when another set of his correspondents begins. The first of these letters is dated so far back as the year 1696, and is addressed to his sister, Mrs. Jane Swift. The reader, perhaps, may be pleased with a sample of the Doctor's humour at that period.

' I received your kind letter from Robert by word of mouth, and think it a vast condescension in you to think of us in all your greatness: now shall we hear nothing from you for five months but *we courtiers*. Loory is well, and presents his humble duty to my lady, and love to his fellow-servant: but

* * Seventy-three lines in folio upon one page, and in a very small hand.'

he is the miserablest creature in the world ; eternally in his melancholy note, whatever I can do ; and if his finger does but ake, I am in such a fright you would wonder at it. I pray return my service to Mrs. Kilby, in payment of hers by Robert.

‘ Nothing grows better by your absence but my lady’s chamber-floor, and Tumbledown Dick. Here are three letters for you, and Molly will not send one of them ; she says you ordered her to the contrary. Mr. Mose and I desire you will remember our love to the king, and let us know how he looks.

‘ Robert says the Czar is there, and is fallen in love with you, and designs to carry you to Muscovy ; pray provide yourself with muffs and sable tippets, &c.

‘ Æolus has made a strange revolution in the rooks nests ; but I say no more, for it is dangerous to meddle with things above us.

‘ I desire your absence heartily ; for now I live in great state, and the cook comes in to know what I please to have for dinner : I ask very gravely what is in the house, and accordingly give orders for a dish of pigeons, or &c. You shall have no more ale here, unless you send us a letter. Here is a great bundle and a letter for you ; both came together from London. We all keep home like so many cats.’

We are next entertained with a number of letters that pass between the Dean, Mr. Ford, Edward earl of Oxford, Mr. Rochford, Miss Blount, Mrs. Whiteway, alderman Barber, Dr. Sheridan, and many other respectable persons of both sexes ; for particulars, however, we must refer the reader to the volume itself.

The like correspondence is continued in the sixth volume, where few of the Dean’s own letters (and those, too, short) occur ; but the epistles of his friends present us with lively pictures of the times, and the ministerial transactions of that period when Sir Robert Walpole attempted to introduce a general excise. The following letter is the first melancholy account we have of his ruined understanding, and cannot but prove interesting to all our readers.

‘ Mrs. WHITEWAY to ALEXANDER POPE, Esq;

SIR,

May 16, 1740.

‘ Should I make an apology for writing to you, I might be asked why I did so ? If I have erred, my design at least is good, both to you and the dean of St. Patrick ; for I write in relation to my friend, and I write to his friend, which I hope will plead my excuse. As I saw a letter of yours to him, wherein I had the honour to be named, I take the liberty to tell you (with grief of heart) his memory is so much impaired, that

that in a few hours he forgot it; nor is his judgment sound enough, had he many tracts by him, to finish or correct them, as you have desired. His health is as good as can be expected, free from all the tortures of old age; and his deafness, lately returned, is all the bodily uneasiness he hath to complain of. A few years ago he burnt most of his writings unprinted, except a few loose papers, which are in my possession, and which I promise you (if I out-live him) shall never be made public without your approbation. There is one treatise in his own keeping, called *Advice to Servants*, very unfinished and incorrect, yet what is done of it, hath so much humour, that it may appear as a posthumous work. The history of the four last years of queen Anne's reign I suppose you have seen with Dr. King, to whom he sent it some time ago, and, if I am rightly informed, is the only piece of his (except Gulliver) which he ever proposed making money by, and was given to Dr. King with that design, if it might be printed: I mention this to you, lest the doctor should die, and his heirs imagine they have a right to dispose of it. I intreat, Sir, you will not take notice to any person of the hints I have given you in this letter; they are only designed for yourself: to the dean's friends in England they can only give trouble, and to his enemies and starveling wits cause of triumph. I inclose this to alderman Barber, who I am sure will deliver it safe, yet knows nothing more than its being a paper that belongs to you.

' The ceremony of answering women's letters, may perhaps make you think it necessary to answer mine; but I do not expect it, because your time either is, or ought to be, better employed, unless it be in my power to serve you in buying Irish linen, or any other command you are pleased to lay on me, which I shall execute, to the best of my capacity, with the greatest readiness, integrity, and secrecy; for whether it be my years, or a less degree of vanity in my composition than in some of my sex, I can receive such an honour from you without mentioning it. I should, some time past, have writ to you on this subject, had I not fancied that it glanced at the ambition of being thought a person of consequence, by interfering between you and the dean; a character of all others which I dislike.

' I have several of your letters to the dean, which I will send by the first safe hand that I can get to deliver them to yourself; I believe it may be Mr. M'Aulay, the gentleman the dean recommended through your friendship to the prince of Wales.

' I believe this may be the only letter which you ever received without asking a favour, a compliment, extolling your genius,

genius, running in raptures on your poetry, or admiring your distinguishable virtue. I am, Sir, with very high respect, your most obedient and most humble servant,

MARTHA WHITEWAY.

'Mr. Swift, who waited on you last summer, is since that married to my daughter: he desires me to present you his most obedient respects and humble thanks for the particular honour conferred upon him in permitting him to spend a day with you at Twickenham; a favour he will always remember with gratitude.'

Towards the close of the volume, we meet with the following detached pieces.—The Answer of the Right Hon. W——m P——y, Esq; to the Right Hon. Sir R——t W——.—To the Count de Gyllenborg.—The Reign of William the Second, surnamed Rufus.—The Reign of Henry the First.—The Reign of Stephen.—The Reign of Henry the Second.—A Fragment.—Henry the Second's Character. Extracted from the Monks.

After having perused the remarks we have interspersed thro' this article, the reader cannot expect any critical observations on these volumes, the constituent parts of which were never meant to come to light. The highest praise we can bestow upon them, and perhaps the greatest censure likewise, is, that such letters as are ascribed to the dean of St. Patrick's are undoubtedly of his composition. All of them are not indeed in his best manner, but who would not wish to see even the Gothic productions of Raphael's pencil?

One species of our readers may not, perhaps, receive so much entertainment from the preceding article, as from the following anecdote told us by the dean himself, which is, that he was concerned in a high-flying Tory paper which ended just at Number XLV; and that all the subsequent numbers were balderdash stuff, and written by hackney authors.

II. *The Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East. Containing, I. Remarks, on its general Nature II. Observations, on detached Places of it. III. Queries, concerning the Rest of this Poem. By the Author of "Observations on divers Passages of Scripture."* Corrected with Care. 8vo. Pr. 5s. Buckland.

THE Song of Solomon has been generally accounted an allegorical dialogue between Christ and his church; but with what propriety, is a matter of dispute. In all allegorical compositions there is something which ascertains the author's design, and enables us to discover his meaning. But here we have

have not the least circumstance to direct us ; not the least intimation that the *beloved* is any other than Solomon, or the *fair one* any other than his bride ; or that any of the tender expressions in this piece relate to Christ and his church. The allegorical scheme is founded on nothing but conjecture, and the authority of Rabbins and Targumists, who have always been noted for their visionary conceits and ridiculous interpretations.

If this book had actually contained those sublime doctrines, relative to Christ and his church, which commentators have pretended to discover, it would surely have been either quoted or mentioned by some of the writers of the New-Testament : but it is totally destitute of their sanction and authority.

If we consider the sentiments and images with which it abounds, they are by no means such as we should expect in a holy and heavenly conference. There is not through the whole any mention of God, or any religious maxim. The language is perfectly suitable to a sensual passion ; and some of the descriptions are carried to the very *ne plus ultra* of modesty. The compilers of our Liturgy, though they have admitted the history of Susannah into the service of the church, have therefore wisely rejected the Song of Songs.

It is supposed to have been written by Solomon upon his marriage with Pharaoh's daughter, which was in the beginning of his reign. But at that time, it is not probable he would employ his thoughts on spiritual mysteries, when his heart was notoriously devoted to love and gallantry.

If this poem were to be critically examined, we might probably find some reason to suspect, that it was not composed by Solomon.* We shall mention one circumstance, which deserves to be considered. In chap. iv. ver. 4. the name of *David* is in the Hebrew דָּוִד. But in Ruth, Samuel, Kings, Isaiah, Jeremiah, in the Psalms, and at the beginning of Proverbs, and Ecclesiastes, the word is דָּוִד. Amos and Hosea, who prophesied about two hundred years after the marriage of king Solomon, are the first who write this name with a *jed*. In Ezekiel, Zechariah, Ezra, Nehemiah, and the Chronicles, it is דָּוִד. But several of these books were written five hundred years after the death of Solomon ; and this seems to be a variation from the primitive orthography of David's name. How then are we to account for this variation in the Song of Solomon, unless we suppose, that it is the production of some *later* writer ? But this point we leave to the determination of abler judges, and proceed to the work now before us.

* It has been frequently observed, that the first verse may be translated, " The Song of Songs which is *concerning* Solomon." The original word לְשׁוֹמֵר has evidently this meaning in the title to the seventy-second Psalm.

The celebrated Bossuet imagined, that this Song was to be explained by the consideration, that the Jews were wont to celebrate their nuptials for seven days together, distinguished from each other by different solemnities. The learned Michaelis supposed, that the ground on which it was inserted among the other inspired writings, was merely to teach God's approbation of marriage, and obviate the mistakes of such morose bigots, as hold conjugal love inconsistent with the love of God. As to Bossuet's notion, our author says, that he knows of no solid ground for supposing that the Jews distinguished each day by some different ceremony. And with respect to Michaelis's opinion, he thinks, that God's approbation of marriage was a point which the Jews did not want to have established among them in the days of Solomon; as that was supported by much clearer proofs, derived from the writings of Moses.

Dissatisfied with these notions he endeavoured to try, how far the method he had before made use of, in illustrating other parts of scripture*, might be successfully applied to this celebrated poem.

With this view, besides the authors which he had before consulted, he examined Hasselquiff's and Busbequius's travels, the Arabian Nights Entertainments, Lady M. W. Montague's Letters, and other books on eastern customs, which he imagined might be of service in explaining this ancient Song.

By some writers it has been called a pastoral, by others an epithalamium; but this author thinks, that neither of these terms is proper.

‘It ought not certainly (he says) to be called a pastoral; for it evidently describes the love-conversations of a king with his bride; and introduces an account of other personages of like rank, together with their attendants. “There are threescore queens, and fourscore concubines, and virgins without number.” Cant. vi. 8. Is it right now to class such a piece of poetry as this, with those that describe the love-adventures of shepherds, and that merely because in one verse, or, it may be, two, we find an allusion to their employments? And this, when we know that poetry delights in translated and borrowed expressions? We might almost as well call the lxxxth Psalm a pastoral, which begins with these words, “Give ear, O shepherd of Israel, thou that leadest Joseph like a flock,” though nothing appears in the succeeding verses to support such a title.

‘If its being termed an epithalamium be imagined less improper, yet I must observe, that even this word doth not seem to be a term that expresses the nature of this poem with accu-

* See Crit. Rev. vol. xix. p. 105.

racy, since that word is generally understood, I think, to import a number of verses, designed to be sung near a new married pair laid in bed, in compliment to them. For if we should suppose this Grecian and Roman custom was also a Jewish one, this Song appears not to have been drawn up for any such purpose, having none of the congratulations, &c. which formed poems of this kind, but is, on the contrary, evidently of a much more extensive nature, and contains a multitude of particulars which would never have been introduced into such a sort of poem.

It incontestibly, however, describes a royal marriage, like the xlvth Psalm, and may therefore be denominated, in the eastern style, a Song of Loves, as that is. Were not this allowed, with great universality, the last verse of the third chapter would clearly prove it, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart:" In the day of his espousals, or rather, in the day of his making affinity, of his marriage, since the word espousals is at least an ambiguous word, signifying *betrothing*, or *contracting*, a solemnity preceding marriage, as well as marriage itself; and indeed is apt to lead the thoughts of many readers, rather to such a preparatory solemnity, than to that which was designed without doubt to be expressed by it—that of a perfect marriage: for the verb from whence it is derived is used to express Solomon's marriage with Pharaoh's daughter, 1 Kings, iii. 1; and another word derived from the same verb is used to denote a proper bridegroom, and even a son-in-law that had been married a considerable time, as we may learn from Judges xix. 5, and 1 Sam. xxii. 14; while a quite different word is used for *betrothing*, or a *contracting previous to marriage*, as appears from Deut. xx. 7, &c.

This ancient piece of poetry then refers to a marriage, (though it is no epithalamium) describing at large several circumstances which preceded, and others which followed, these nuptials. No unusual subject, we may believe, of eastern poetry, any more than of that of the west. So the ingenious editor of the Ruins of Palmyra tells us of the Arabs that escorted him thither, that after the business of the day was over, they went to sit in a circle, while one of the company entertained the rest with a *song* or story, the subject of *love* or war. The xlvth Psalm, in like manner, incontestably shows that songs also were made on such subjects among the ancient Jews, and particularly on the marriage of their princes.

All agree, that this book is composed of different speeches of different persons on the marriage of Solomon. The ingenious

authors

author of a New Translation of this piece * supposes the speakers to be, 1. Solomon; 2. his spouse; 3. the virgins, her companions; and, 4. the friends of the bridegroom. Our author thinks, that another wife of Solomon, of longer standing considerably than the whose nuptials are here celebrated, whose jealousy is awakened by this event, is to be considered as a distinct speaker.

As this notion is new, and an essential part of this writer's interpretation, he endeavours to support it by several observations, particularly the following:

One of the speakers in the third chapter says, "By night, *on my bed*, I sought *him* whom my soul loveth: *I sought him*, but I found him not." Are not these, says he, apparently the words of one, to whose bed Solomon was no stranger? of one with whom he is supposed to have cohabited? And if this be admitted, the person that speaks here must be a different person from her whose nuptials *were then* solemnizing, and *are here* celebrated.—That Solomon had several wives at this time is evident from chap. vi. 8.

As it is certain, that in the marriages of the ancient Jewish kings, songs of gratulation and joy were sung in solemn procession, before the bridegroom and the bride, our author supposes, that this poem includes in it a representation of those processional songs. In this light he considers the fourth chapter, from ver. 1, to the end of the eleventh; and the first part of the first chapter; which, he says, may be expressed, with more distinctness, in this manner:

First virgin, "Let *him* kiss me with the kisses of *his* mouth."—2d virgin, "For *thy* love is better than wine."—The procession in general, or all the other virgins in chorus, "Because of the favour of thy good ointments (thy name is as ointment poured forth) therefore do the *virgins* love thee."—2d virgin, "Draw me, we will run after *thee*."—1st virgin, "The king is bringing me into *his* chambers."—The procession or chorus, "*We* will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee," &c.

This hypothesis, in the author's opinion, is confirmed by the very first words of the song, which upon the common interpretation seem to be inconsistent with the character of a princess, brought up in all the delicacy and reserve of those eastern countries.

The second part of this work contains several observations on detached passages of this Hebrew song, derived chiefly from two eastern love-songs, viz: the xlvth Psalm, and Ibrahim's verses

* See Crit. Rev. vol. xviii. p. 28.

in lady Montague's Letters; the rest from a Greek epithalamium of Theocritus.

As the dress of the queen in the psalm above mentioned is described with a good deal of particularity, the author of these observations has explained Cant. vii. 1, 2, 5, of the dress of Solomon's queen, and not, as other commentators have done, of the several parts of the human body, unclothed and unadorned.

The first words of the second verse he explains of the clasp of her girdle; which he thinks might resemble a round goblet, full of liquor, by a proper disposition of the precious stones.

The description which is given of the king, in the fifth chapter, is here explained after the same manner. 'His belly's being like *bright ivory overlaid with sapphires*, is, he says, not to be understood to mean, that the blue veins were seen thro' his clear snowy skin, like sapphire-stone thro' a thin transparent plate of ivory: for, how fine soever this image may be thought, it is more agreeable to the spirit of these ancient Jewish songs, to understand it of the *robe* with which his body was covered, than of his body itself, &c.'

The author, in illustrating the description of Solomon's queen, has made great use of the account which lady Montague has given of her eastern dress, in a letter to one of her correspondents. But surely we can lay no stress on any thing of this nature, if we consider what little resemblance there is between the customs of Constantinople in the present century, and those of Jerusalem in the days of Solomon.

The third part of this performance contains a number of observations which the author modestly proposes as queries, tending to support what he has already advanced, as well as to illustrate some other matters through the whole poem.

Many of these undoubtedly throw light on this piece of antiquity; but the ingenious author does not seem to have paid a constant regard to brevity, and the importance of his remarks; for some of them might, without any detriment, have been omitted, or abridged.

As he has cited the love-verses of Ibrahim, and an idyllium of Theocritus, he might likewise have compared the similitudes in the fourth chapter, with those which we find in the pastoral song of Polyphemus, in Ovid: there is certainly a resemblance between them.

Though he justly censures the allegorical speculations of Origen, and writers of that cast, and the interpretations of those who pretend that this is a prophetic book, yet he contends for something of the mystic kind. 'It is certain, says he, there never was any resemblance more striking, between the circum-

stances and transactions of any of the remarkable personages of the Old Testament, and those of the Messiah, than the likeness we may observe between Solomon's marrying a gentile princess, and making her equal in honour and privileges with his former Jewish queen, and the conduct of the Messiah towards the Gentile and Jewish churches.—This is giving the Song of Songs a meaning sufficiently noble, and making it appear worthy to be placed among those other writings, which set forth the things of Christ by *shadowy resemblances*, and a *variety of emblems*.—‘Yet if I am right in my apprehensions, the *literal sense* is all that requires any particular care in the explanation of the *several verses*; the allegorical being a single thought, and a kind of improvement of *the whole*, and by no means to be pursued with anxiety through every line of the Song.’

If we are right in our apprehensions of the matter, no reader of discernment will look upon it as a defect, that the author of this performance has pursued the figurative scheme no farther.

III. *Medical Transactions, published by the College of Physicians in London. Volume the First. 8vo. Pr. 4s. Baker.*

IT gives us pleasure to find that the College of Physicians in London are at length animated with the same laudable spirit for the advancement of physical knowledge, which has already distinguished so many societies in Europe. An emulation for promoting useful science, is the noblest principle that can actuate a collegiate body; and may transmit their names with honour to posterity, as public benefactors of mankind; while the zeal of meaner contention exposes them to present ridicule, and will sink them in perpetual oblivion. The principal view of the college, in this publication, is to perfect the history of diseases, and ascertain the effects of medicines; yet papers which have any relation to medical subjects will be received.

The first article contains remarks on the pump-waters of London, and on the methods of procuring the purest water, by Dr. W. Heberden. It appears from the analysis instituted by the doctor, that several pump-waters of London, which he has examined, and probably most of them, contain powder of limestone, and the three mineral acids of vitriol, nitre, and sea-salt, united in various proportions. These waters are likewise tainted with an oiliness, which gives them a remarkably yellowish cast, when compared with pure distilled water. It is reasonable to think that waters impregnated with such active substances as these above mentioned, in a quantity sufficient to render them dif-

disagreeable to the taste, cannot always be drank of with impunity. They have accordingly been suspected of occasioning pains in the stomach and bowels, glandular tumors, and costiveness, where the simple lime-stone prevails, and diarrhoeas where much of it is united with the solution of acids; and it is probable that a continued use of such waters may be the cause of many other disorders, especially to the infirm, and to children. From whence it would follow, that a change of place may often be of as much use to weak persons from the change of water, as of air.

The following remarks from this article are worthy the attention of the inhabitants of this great metropolis.

‘ Some obscure notion of the unwholesomeness of pump-water induces many persons to boil it, and let it stand to grow cold; by which it will indeed be made to part from most of its unneutralized lime-stone and selenite, but at the same time it will become more strongly impregnated with the saline matter, and therefore it will be worse.

‘ If a small quantity of salt of tartar were added to the water, it would readily precipitate both the loose lime-stone, and likewise that which is united to the acids: ten or fifteen grains would generally be enough for a pint, but the exact proportion would readily be found, by continuing to add to it by little and little, till it ceased to occasion white clouds. This is an easy way, not only of freeing the water from its lime-stone, but also of changing the saline part into nitre and sal Sylvii, both which we know by long experience to be innocent.

‘ But the best way of avoiding the bad effects of pump-water would be, not to make a constant use of it; and in a place so well supplied with river water as London, there is very little necessity to drink of the springs, which, in so large a city, besides their natural contents, must collect many additional impurities from cellars, burying-grounds, common-sewers, and many other offensive places, with which they undoubtedly often communicate; so that it is indeed a wonder, that we find this water at all tolerable. One spring in this city never fails to yield a portion of volatile alkali in distillation, which probably is owing to some animal substances, with which it is tainted in its passage under ground.’

The doctor observes that the Thames water has a share of the same impure ingredients; but that being a much larger body of water, it is proportionally less contaminated. There is, however, another inconvenience attending the use of Thames and New-River water; that they often are very muddy, or taste strongly of the weeds and leaves. The doctor acknowledges that the latter fault cannot easily be remedied; but that they

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would soon be freed from their muddiness, if kept some time in an open jar: and he is of opinion, that if the water given to very young children, were thus purified, it might perhaps prevent some of their bowel-disorders, and so contribute a little to lessen that amazing mortality among the children which are attempted to be brought up in London. As the purest of all waters is obtained by distillation, the doctor recommends that method, as particularly useful in some of our foreign settlements, where fuel is cheap, and the waters are so bad, that, while our countrymen are making their fortunes, they are daily destroying their health. The following observations will be useful to those who are desirous of obtaining pure water by distillation:

‘ The first running of distilled water has a disagreeable musty taste, as if there were some volatile putrid particles, which went off as soon as the water was heated. I once suspected that this was owing to the worm’s having contracted some mustiness, which was washed off by the first running; but upon trial I found it not owing to this cause. This taste is not taken away, and does not seem to be much lessened, either by time, or ventilation, or by having its air exhausted by the air pump. On this account, if the still hold twenty gallons, it will be necessary to throw away the first gallon. All, which is distilled afterwards, though free from this mustiness, will yet have at first, in common with other distilled liquors, a disagreeable empyreumatic or burnt taste. This is easily distinguished by every palate in fresh distilled rum, brandy, simple and compounded waters. The purer the water is, the less will there be of this empyreuma, and hence perhaps it happens, that pump-water distilled has more, and retains it longer, than what is distilled from river-water. But the purest is not free, so that even distilled water, which has stood till it has lost its empyreuma, will have it again on being re-distilled.

‘ The empyreuma will go off entirely by keeping, and this is the easiest method of getting rid of it. In a month’s time it will generally be gone; but if water, which is distilled on the same day, be received into different bottles, they will not all equally lose the empyreuma in equal times. This difference depends upon some circumstances in the management of the distillation, which farther experience will discover, but which I have not yet found out. It may be, that the fire being greater, and the water boiling at one time more violently than at another, may occasion this inequality of empyreuma in the several parcels of water of the same distillation: for water distilled in the gentle heat of *Balneum Mariæ* has remarkably less.

‘ Another method of freeing distilled water from its burnt taste, is by ventilating it in the manner described by Dr. Hales,

by

by which most of that taste will be carried off in a few minutes.

The boiling of distilled water in an open vessel, will instantly take off the empyreuma. So that it may, as soon as it is distilled, be applied to any purposes, which require its being boiled in an open vessel.

Distilled water must be kept in perfectly clean glass or stone bottles, with glass stopples, or metal covers, and then, having in it no principle of corruption, it is incapable of being spoiled; and will keep just the same for ever: but the least particle of any animal, or vegetable substance, will spoil a great quantity, and therefore the still and bottles should be kept wholly for this use.

The two succeeding numbers relate to the elephantiasis, and leprosy, by Dr. Thomas Heberden, of Madeira.

Number three contains observations upon the ascarides, by Dr. W. Heberden, in which the different success of various anthelmintic medicines is related; and the doctor concludes—

‘ Experience has furnished me with no objections against supposing, that the kind of purge is of little moment in the cure of all other worms, as well as of the ascarides, the worms being always defended from the immediate action of medicines; and that therefore those purges are the best, which act briskly, and of which a frequent repetition can be most easily borne. Purgings waters are of this sort, and jalap, especially for children, two or more grains of which mixed with sugar are most easily taken, and may be repeated daily.’

In the fourth article there is an account of the remarkable good effects of large doses of common salt, in an extraordinary case of worms. Two pounds of common salt dissolved in two quarts of spring-water, were drank by the patient in less than an hour. Soon afterwards, he was greatly oppressed at the stomach, grew extremely sick, and vomiting violently, brought up about half a pint of small worms. The salt likewise procured itself a passage through the intestines, which, for the fourteen preceding days, had been quite locked up; when, along with several copious stools tinged with blood, a considerable quantity of worms was discharged. Instead of other pains with which the patient had formerly been troubled, he now only complained of a rawness and soreness in his gullet, stomach, and bowels, and a great thirst. To these complaints was likewise added, a difficulty of making water, which was highly saturated with the salt. These symptoms, however, gradually abated, by the free use of cold liquors; and on the third morning after, the patient repeated an equal dose of his medicine, with nearly similar effects, only that most of the worms were

now burst, and came away with a considerable quantity of slime and mucus.

Whether the case here related should induce us to ascribe to common salt, a specific virtue of destroying worms, or to impute its efficacy only to its quality of inciding and detesging the mucus, and stimulating the bowels to excretion; we must certainly allow that large doses of salt are capable of producing a strangury, and therefore, that saline liquors ought to be avoided in a disposition to that disorder.

The succeeding number is a case of the night-blindness, or nyctalopia, by Dr. W. Heberden.

Article six contains observations on cancers; by Dr. Aken-side. The medicines here mentioned as useful, are the solution of corrosive sublimate, the cicuta, and the bark, which in several cases, have been jointly administered to advantage. With regard to the virtues of the cicuta, though the doctor thinks that its effects are rather palliative than permanent, he acknowledges from the evidence of facts, that in cancers, especially of the uterus, it looks like a sort of specific anodyne, and relieves the topical complaint in a degree even beyond the power of opium.

The next article is on the spasmodic asthma; where Dr. Aken-side informs us, that when there is nothing in the case, which can render the repeated action of vomiting unsafe or improper, he knows of no medicine so effectual as ipecacoanha, which he has been accustomed to administer for several years. Where the patient has been in a violent paroxysm, he has ordered a scruple of ipecacoanha to be instantly administered; which never failed to give immediate relief: but in the chronic or habitual indisposition, he has given from three to five grains every morning, or from five to ten grains every other morning, according to the degree of the disease: in which method he has sometimes persisted for a month or six weeks together. In a dose of five grains, the medicine generally acts as an emetic: on some persons, however, it produces only a sickness. Yet in these instances, he has found the medicine equally useful as in the other. From whence the doctor concludes, that the relief which it affords in the asthma, depends not on the action of vomiting, but seems owing to that general antispasmodic quality of ipecacoanha, which he has elsewhere maintained to be the cause of its emetic operation.

The succeeding number is the production of the same ingenious author with the two last, and exhibits a new method of curing white swellings of the joints, by the means of blisters applied to the part; while the habit is at the same time corrected by alterative medicines.

Article

Article nine presents us with a letter from Mr. T. Lane, of Aldersgate-street, to Dr. W. Heberden, on experiments for ascertaining the efficacy of the several ingredients contained in Mrs. Stevens's medicines for the stone.

The tenth number comes from Dr. Barry of Dublin, on the operation of mercury, in different diseases and constitutions. The doctor begins with the commonly-received theory, that mercury acts on the circulating fluids, by its gravity, and fluidity, or easy divisibility into smaller globules; and that, by these prevailing qualities, it must, in the course of circulation, greatly dissolve the blood, and other humours, by which means they will occupy more space than formerly, and distend the vessels beyond their due tone. The fluids being thus attenuated, and the solids stimulated by their increased acrimony, some subsequent evacuations become necessary; which will most naturally happen in those places where there is the least resistance, where the excretory glands are most numerous, and their orifices most large. After establishing these principles, the doctor proceeds to take a view of the whole arterial system, shewing the operation of mercury to be proportionally greater in those parts of the body, to which it is determined in the greatest quantity, and with the greatest activity. The remaining part of this article contains many judicious observations, on the use and operation of mercury, which we would recommend to the attentive perusal of the students of physic.

Next follow the history and cure of a dangerous affection of the œsophagus, by Dr. Munckley. The disorder here treated of, is an inability of swallowing solid food, from an obstruction of the œsophagus; wherein the use of mercury is recommended; which may be either prevented from affecting the mouth, by the interposition of purgative medicines, or allowed to excite a gentle ptyalism, as the violence of the symptoms may require.

The twelfth article is a republication of an Inquiry concerning the Cause of the Endemial Colic of Devonshire, by Dr. Baker; of which an account may be seen in the Critical Review for the month of August, 1767. In a postscript now published, the author endeavours to support his former doctrine.

The three succeeding numbers relate to the same subject, viz. number

XIII. An examination of several means, by which the poison of lead may be supposed frequently to gain admittance into the human body, unobserved and unsuspected.

XIV. An attempt towards an historical account of that species of spasmodic colic, distinguished by the name of the colic of Poitou.

XV. An examination of the several causes, to which the scolic of Pottou has been attributed.

The next article is an account of the bronchial polypus, by Dr. Warren.

Number seventeen contains a short treatise on the chicken-pox, by Dr. Heberden. Though this disorder be in itself of little consequence, yet the similarity it bears to the small-pox, renders a more perfect knowledge of its history of some importance in physic.

These pocks break out in many without any illacss or previous sign: in others they are preceded by a little degree of chillness, lassitude, cough, broken sleep, wandering pains, loss of appetite, and feverish for three days.

In some patients, I have observed them to make their first appearance on the back, but this perhaps is not constant. Most of them are of the common size of the small-pox, but some are less. I never saw them confluent, nor very numerous. The greatest number, which I ever observed, was about twelve in the face, and two hundred over the rest of the body.

On the first day of the eruption they are reddish. On the second day there is at the top of most of them a very small bladder, about the size of a millet seed. This is sometimes full of a watery and colourless, sometimes of a yellowish liquor, contained between the cuticle and skin. On the second, or, at the farthest, on the third day from the beginning of the eruption, as many of these pocks, as are not broken, seem arrived at their full maturity; and those, which are fullest of that yellow liquor, very much resemble what the genuine small-pox are on the fifth or sixth day, especially where there happens to be a larger space, than ordinary, occupied by the extravasated serum. It happens to most of them, either on the first day, that this little bladder arises, or on the day after, that its tender cuticle is burst by the accidental rubbing of the cloaths, or by the patient's hands to allay the itching, which attends this eruption. A thin scab is then formed at the top of the pock, and the swelling of the other part abates, without its ever being turned into pus, as it is in the small-pox. Some few escape being burst, and the little drop of liquor contained in the vesicle at the top of them, grows yellow and thick, and dries into a scab. On the fifth day of the eruption they are almost all dried and covered with a slight crust. The inflammation of these pocks is very small, and the contents of them do not seem to be owing to suppuration, as in the small-pox, but rather to what is extravasated immediately under the cuticle by the serous vessels of the skin, as in a common blister. No wonder therefore that this liquor appears so soon as on the second day, and that upon the cuticle

ele being broken it is presently succeeded by a slight scab: hence too, as the true skin is so little affected, no mark or scar is likely to be left, unless in one or two pocks, where, either by being accidentally much fretted, or by some extraordinary sharpness of the contents, a little ulcer is formed in the skin.

‘The patients scarce suffer any thing throughout the whole progress of this illness, except some languidness of strength, and spirits, and appetite, all which is probably owing to the confining of themselves to their chamber.’

The principal characteristics by which the chicken-pox may be distinguished from the small pox, are these two: 1. The appearance on the second or third day from the eruption, of that vesicle full of serum upon the top of the pock. 2. The crust, which covers the pocks on the fifth day; at which time those of the small-pox are not at the height of their suppuration.

The subsequent article is on the epidemical cold, in June and July, 1767.

In the nineteenth number, Dr. Baker recommends the flos cardamines, or flower of the common ladies-smock, to the trial of physicians, as an antispasmodic remedy. The first instance the doctor observed of the efficacy of this medicine, was in the case of a young woman, to whom it had been administered by her friends, in the quantity of a scruple, for a spasmodic asthma. In a few days after entering upon the use of this medicine, the disorder began to abate. For this reason she was encouraged to persist in the use of her remedy, the dose of which was increased to half a drachm; by means of which she was perfectly cured in the space of a few weeks. Encouraged by this success, the doctor afterwards gave the same medicine to two patients, a boy and a girl, who had, for several months, been afflicted with the *chorea sanæ Viti*; although they had taken largely of chalybeate medicines, and the stætid gums; and had likewise used the bath. In a very little time after they begun to take half a drachm of this medicine every morning and evening, they seemed to be relieved, and in less than a month were perfectly freed from their disorder.

Next follows an Appendix to Dr. Baker’s Inquiry concerning the Cause of the Endemial Colic of Devonshire; which contains some fresh articles of intelligence on that important subject, adduced in confirmation of his former opinion.

This volume of Medical Transactions concludes with the following ingenious Queries from the learned Dr. Heberden.

‘I. The Peruvian bark has been given to a woman successfully in the quantity of a drachm every three hours, two days after her delivery, for twenty-four hours, without lessening the lochia;

lechia; and it has been frequently given to others during their catamenia, without the least interruption of them.

‘ In the confluent small-pox, a very free use of it has not seemed in a variety of cases to have abated the spitting. Is there any just foundation for believing the bark to be so powerful an astringent, as to obstruct any natural or critical evacuation, and thereby endanger the health; or to make us fear giving it upon these accounts, whenever there is any other good reason for its being given ?

‘ II. Does experience sufficiently warrant that virtue sometimes ascribed to camphor of preventing a strangury ? Two scruples of it given to a woman in a clyster proved so irritating as to bring on pains resembling those of labour. Another woman was seized with a strangury soon after she had taken a camphor bolus, which she herself imputed to the camphor, and no other probable cause of it could be assigned. Camphor is in its nature nearly allied to spirit of turpentine, one drachm of which taken internally brings on a strangury, as certainly as cantharides.

‘ III. Several patients labouring under eruptive fevers, who have happened to keep out of bed a little time every day, for several days together, have constantly found, that the eruption was greater, while they were up and cool, and that it began to fade as soon as they were hot in bed. Is it owing to experience or hypothesis that eruptions are believed to be thrown out more vigorously by warmth and lying a bed ?

‘ IV. Is the gout so certain a remedy of other complaints as it is generally supposed ? and is it not a much worse evil than most of those for the cure of which it is often desired ?

‘ V. Palsies and apoplexies, which are only different degrees of the same distemper, most commonly attack those, who are past the meridian of life, and frequently, such as are at least upon the verge of old age. They are often the distempers of persons worn out with cares and diseases and time, and seldom of the young and vigorous, and of the subjects of inflammatory disorders. The medicines likewise hitherto established by experience to prevent their returns are almost all, except the purging ones, of the stimulating and cordial kind. Is not all this sufficient to make us suspect, that mischief may be done by an indiscriminate use of large bleedings for all who are struck with such complaints ? Books do indeed make a distinction between a pituitous and sanguineous apoplexy, in the latter only of which they recommend bleeding : but this difference is not easy to be seen, and seems hardly ever looked for in practice. Wherever the state of health was such, that there would have been just objections to taking away blood before the attack

attack of a palsy or apoplexy, there, in my opinion, there will always be a good reason, if not against bleeding at all, yet certainly against taking much blood, after such an attack; and accordingly some apoplectic patients have appeared to me to have been hurt by large and repeated bleeding.

IV. *A Short History of Barbados, from its first Discovery and Settlement, to the End of the Year 1767. 8vo. Pr. 2s. 6d. Dodslcy.*

THE author of this Short History is well acquainted with his subject; and the publication of it is proper at this time, when a new governor of Barbados has just entered upon the exercise of his administration. The first and largest part of this work is employed in a succinct, but clear and intelligible, history of that island; the inhabitants of which, from its first settlement by the English down to the present time, have been remarkable for their loyalty, and their attachment to monarchy, as settled by the parliament of their mother-country. The next part treats of its constitution; as the third and last does of its trade, soil, and climate. We shall, as a specimen of the author's abilities for the province he has undertaken, lay before our readers his account of its constitution, which we have never seen so fully and truly described.

The government of Barbados consists of a governor, who is appointed by the king; a council of twelve men, who are also appointed by his majesty, by letters of mandamus; and an assembly of twenty-two freeholders, chosen by a majority of freeholders from the several parishes. Two representatives are returned from each parish. The members of council (as privy counsellors) advise and assist the governor in all matters relative to the government: they are also a check upon him, if he exceeds the bounds of his commission: they (as part of the legislature) form the upper house, and in passing all laws, act as the house of peers in Great Britain: they also, with the governor, constitute the courts of Chancery and Errors, where each member gives his opinion in all causes. The governor hath power to appoint and displace all military officers, and to dissolve the assembly; and also to place a negative upon all bills: judges of the courts and justices of the peace cannot be appointed, but by and with the consent of the council, whose approbation or concurrence must be obtained when a judge is removed from his office. No member of council can be removed by a governor, without the consent of the majority of the council, unless on some very extraordinary occasion not fit to be divulged to the whole body. In such a case, the reasons for such suspension (or removal) are immediately to be transmitted

mitted to the king in council, where the member suspended may make his defence. A member of council vacates his seat, by absenting himself seven years from the council-board, without leave of absence obtained from the king, or from the commander in chief of the island. If there are less than seven members of council resident upon the island, the commander in chief hath power to fill up to that number, until his majesty's pleasure is known, that the business of the island may not be retarded. The governor always sits in council, even when acts are passed; a practice that seems to have been established by custom only; for it appears to be unconstitutional. It is not a custom adopted by all the colonies. The governor, besides his salary of two thousand pounds sterling, payable out of the four and half per cent. is intitled to a third of seizures; but he is restrained from receiving any present from the assembly, unless as a settlement made by the first assembly he meets after his arrival. This settlement has latterly been three thousand pounds per annum currency. In the absence of a governor, the senior member of council acts as commander in chief; but he cannot dissolve an assembly: nor can he remove or suspend any officer, civil or military, without the consent of seven members of council. In other respects he has the same power as a governor. The president is allowed one half of the salary and emoluments allotted to the governor. Five members of council make a quorum to transact business, and to constitute a court of Chancery and court of Error. The commander in chief collates rectors to the parishes of the island, which are eleven. The rectors perquisites are considerable; their income established by law is one hundred and fifty pounds per annum, exclusive of all presents, and other benefits. The clergy are all of the church of England. The representatives of the people are chosen annually by virtue of a writ (or commission) issued by the governor in council, directed to the eldest member of council in each parish, authorizing him to convene the freeholders, and to receive their votes: afterwards, a return of the writ, with a certificate of the choice of the freeholders, is made to the governor in council, when the representatives take the state oaths and oaths of office before the governor and council; which they also do upon the accession of a new governor or president. The assembly chuse their speaker, who cannot act as such before he is presented to and approved by the commander in chief. The speaker and eleven other members constitute a house for transacting of business. They chuse a clerk and marshal of their house. They may expel any of their members, and may give leave to two of them together to go off the island for six months for recovery of health. They have

have power to try and determine all controverted elections, and can adjourn themselves from day to day; all longer adjournments are made by the commander in chief, or with his leave. They, together with the governor and council, annually nominate the agent, the treasurer, the store-keeper of the magazines, the comptroller of the excise, the gaugers of casks, and an inspector of health. Disagreements have formerly arisen between the council and assembly, concerning the nomination of these officers, and also concerning the method of issuing the public money from the treasury; their disputes have gone so far, that references have been made to the throne. In passing all laws, the house of assembly forms that part of their constitution which the commons house does in England. Four of the council nominated by the governor, and six of the assembly named by the speaker, are a committee for settling the public accounts of the island; among which number is the treasurer's account. The treasurer cannot pay any public money, nor make any particular appropriation of money, without an act of the island, or an order from the governor and council. Three of the council and four of the assembly are appointed a committee to correspond with the agent in Great Britain. The court of Exchequer is held by a chief baron, and four assisting barons, appointed by the governor and council. Any three make a court. Barbados is divided into five precincts, though there are eleven parishes; a judge and four assistants preside in each precinct. They hold a court of common pleas for trial of all causes once every month, from the last Monday in January to the latter end of September. From these courts appeals lie in all causes above ten pounds value to the governor and council; and from them in all causes above five hundred pounds to the king and council of Great Britain. The chief judges of the courts of common pleas take the probate of all deeds. The governor appoints the two masters in chancery, the escheator, and solicitor general. The attorney general is appointed by patent; the judge of the vice-admiralty court, the register, the clerk of the crown, the secretary, and clerk of the council, the provost marshal, and naval officer, are appointed by patent. The casual receiver and auditor general have their commissions from the crown; the surveyor general, and other officers of the customs are appointed from the department of the treasury; and upon a vacancy in the customs, the surveyor general nominates *pro tempore*. The justices of the peace are appointed by a commission issued by the governor with the consent of the council; which commission is generally issued soon after the appointment of a governor. The governor, by and with the advice of the council, appoints a chief justice of the court of grand

grand sessions, or general gaol delivery; which court is appointed by law to be held twice in every year. This court generally holds four days, and is formed by the chief justice, and any other five justices of the peace. Six freeholders from each parish are returned by the eldest member of council resident in each parish, by virtue of the governor's writ (or commission) to serve on the grand inquest, and petty juries. This court acquits or condemns all criminals, * the commander in chief having a right to respite those condemned from time to time. The justices in their several parishes hold a quarter-session for the appointment of constables, and rectifying of abuses. The governor appoints a coroner to each parish. Gunners and matrosses belonging to each of the five divisions are under the command of the colonels of foot to which each division belongs; but they are appointed by the commander in chief, at the recommendation of the said colonels. The commissioners for taking care of the fortifications are the members of council and assembly, and field-officers belonging to each precinct. The governor, as captain-general, usually presides at the councils of war; but the commission of president of the councils of war is often granted to the lieutenant-general. There are six regiments of foot militia in the island, and four of horse, besides a troop called the horse guards. There is an excellent armoury, and also a good train of artillery in Barbados.

This publication must prove very satisfactory to every British subject who wants to form just ideas of this most considerable, delightful and salubrious of our Caribbee islands. 'There were living (says the author) in this island a few years ago, within six miles of each other, five men, whose ages together exceeded four hundred years; and there lately died in this island, at the advanced age of one hundred and ten years, Mrs. Vaughan, a gentlewoman who had always resided upon the island. She had eight brothers, and one sister, who all lived to see the youngest upwards of sixty years old: the longevity of its inhabitants proves the healthfulness of a country. Nor must the author of these sheets neglect to relate what has fallen within his own observation on this subject. He knew two gentlemen, whose extreme ill health would not permit them to

* Governor Lowther once in the case of Brennan granted a pardon to the criminal before trial. A procedure unheard of in the British constitution, inconsistent, and unprecedented; however, the culprit (whose crime was killing his antagonist in a duel) was wise enough to retire to England, and obtain a pardon from a higher power.

live

live in England, the one on account of a rheumatic, the other on account of a gouty complaint, much relieved, and their health preserved, by exchanging the climate of England for that of Barbados. From hence let us be taught, not to judge too rashly of the inconveniencies of a warm climate. God made all countries to be inhabited, and probably he has bestowed some advantages upon those climates between the tropics, which colder regions want.'

V. *A Prospect of Futurity, in Four Dissertations on the Nature and Circumstances of the Life to come: With a Preliminary Discourse on the Natural and Moral Evidences of a Future State; and an Appendix on the General Conflagration, or Burning of the World.* By Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliffe and St. Thomas in Bristol. 8vo. Pr. 6s. Cadell.

THAT there is a future state, we are convinced by reason and unquestionable authority. But when we venture to extend our prospect beyond the visible boundary of death, our enquiries are baffled, our reasonings confounded. Our view is obstructed by clouds and darkness, impenetrable by human eyes; and though we use the assistance of Divine Revelation, yet many doubts, many questions remain unresolved. The scriptures admit of various interpretations; and almost every writer, according to his apprehension, forms a different hypothesis. There is hardly one circumstance, relative to a future existence, concerning which the most eminent writers are agreed. We have had disputes about the nature of the soul, the intermediate state, the resurrection of the body, the duration of future punishments, and other topics of this kind, which never have been, nor ever will be determined by the deepest philosophers. Yet we would not be supposed to condemn the speculations of learned and ingenious men. For though many of them may be groundless, yet they will be at least amusing to the curious and inquisitive mind. 'The adventures of the soul in its progress from time to eternity, its departure from its corporeal habitation, its intermediate residence in *bodes*, or the invisible region of disembodied spirits, its re-union with its former companion the body, its appearance before the tribunal of its heavenly judge, its arrival at the destined place of its final abode, and the happy or miserable end of its peregrinations,' are subjects infinitely more interesting than the accidents befalling a traveller, or the adventures described in a novel or romance.

The writer whose production is now before us, has given us a prospect into futurity, agreeable, in most respects, to notions which

which are commonly received. But we are far from thinking that all he has advanced is indubitable. Nay, we will venture to assert, that this volume contains many doctrines as visionary and romantic as the speculations of Cyrano de Bergerac, concerning the world in the moon.

In a preliminary discourse he has given a view of the natural and moral evidences of a future state. These evidences are comprehended under the following heads.

' I. The universal consent of mankind in the belief of a future state.

' II. The union of an immaterial, and naturally immortal principle or soul, with the human body.

' III. The circumstances of human life, or the state and condition of mankind in this world.'

The state of the dead between death and the resurrection, is the subject of the first dissertation.

In this point our author's opinion is, that the soul naturally survives the dissolution of the body, and continues to exist, a living, conscious being, in another state; that *badu*, or the receptacle of departed spirits, is some circumscribed portion of universal space, beyond the limits of this habitable globe; that the souls of all mankind are included in separate mansions, or distinct districts of this invisible region, according to their respective classes, distinguished by their several merits; and that the principal source of their happiness or misery is their prospect of heaven or hell.

In the second dissertation Mr. Broughton endeavours to evince the truth and certainty of the resurrection of the body.

To obviate certain difficulties attending this article, he supposes, that the body at the resurrection will be formed out of a few remaining particles of the dead body, attenuated and refined, till they become pure æther, without any principle of corruption. This hypothesis, he thinks, is not only probable, but perfectly agreeable to St. Paul's doctrine of the resurrection.

In the third dissertation he considers the time, signs, objects, process, duration, &c. of the future judgment. Before that day, he tells us, the following events must take place.

' I. The downfall of the Ottoman or Turkish empire.

' II. The downfall of popery, or the destruction of the papal power and religion.

' III. The universal establishment of Christianity, or the conversion of all mankind to the Christian religion, together with the restoration of the Jews to their native land *.

* See vol. xxii. p. 91, where we have endeavoured to expose the absurdity of this notion.

* IV. The Millennium, or Thousand years reign of Christ, with the Christian martyrs, raised from the dead.

* V. The war of Gog and Magog.

In this part of his work the author informs us, that, according to scripture chronology, the fall of Anti-christ and the commencement of the Millennium are only at the distance of about 233 years.

The subject of the fourth dissertation is the final state of retribution. The first section treats of the place of heaven, which, Mr. Broughton says, we may venture to place not only above the orb of the moon, and even of the whole planetary system, but beyond the utmost limits of the visible creation, deep in the bosom of infinite space, where no shadow of a revolving body intervenes, at any time, to eclipse the glories, or diminish the splendors, with which it is invested.

In the second section he enquires into the situation of hell; and explodes the hypothesis of those writers who place it either in the planet we inhabit, or in the body of the sun. At the conclusion of his enquiry he says, 'Let us suppose a line drawn from that extremity of heaven which lies nearest to the system of worlds, through the center to the opposite side of this system; and at a proper distance from the point of the circle where the line emerges, its end will touch the extremity of that portion of space which I would assign as the place of hell: I offer this hypothesis as a mere conjecture, upon which the reader will lay just as much stress, and no more, than he thinks it deserves.'

In the subsequent part of this dissertation he considers the nature and duration of future rewards and punishments, and, with respect to the latter, advances this very singular notion:

'It is admitted on both sides, that the Greek word *αιωνος*, which we translate by the words *everlasting* or *eternal*, does sometimes mean only a *temporary duration*. It is, therefore, a word of *ambiguous* signification. Why, then, may we not suppose, that the spirit of God made choice of an *ambiguous* term, with this wise view, that men might live in fear of *everlasting punishment*, because it is possible it may be *everlasting*; and, at the same time, God be at liberty (if I may so speak) without impeachment of his faithfulness and truth, to inflict either *finite* or *infinite* punishment, as his divine wisdom, justice, and goodness shall direct—at liberty, I say, to *proportion* the *length* of punishment to the *demerits* of the guilty; to discharge some from their torments sooner, and some later; and to inflict *eternal punishment* (in the strictest sense of the word *eternal*) on the most wicked, or such as, through the monstrous enormity

* Vol. XXV. April, 1768.

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of

of their crimes, have sinned themselves beyond the reach of mercy.

This hypothesis, the author thinks, preserves the veracity of God inviolate; detracts nothing from the sanctions of the gospel; makes way for the exercise of mercy in the midst of judgment; and by admitting both finite and infinite punishments in the next life, is the only one that can reconcile the different interpretations of the divine threatenings contained in holy scripture.

And because natural curiosity may prompt us to enquire into the fate of this earthly globe, *after* the removal of mankind into another world, he has subjoined an Appendix, on the general conflagration. Among the causes of this great catastrophe he reckons the vulcanos, and that invisible fire which is dispersed through all nature. But what will become of this ruined planet afterwards, he does not pretend to determine.

VI. *Observations on the First Book of Samuel, Chapter VI. Verse XIX.* By Benj. Kennicott, D. D. F. R. S. Member of the Royal Society of Sciences, at Goettingen; the Theodore-Palatine Academy, at Mannheim; the Royal Academy of Inscriptions, &c. at Paris; and Keeper of the Radcliffe Library, in Oxford. 8vo. Pr. 1s. Rivington.

IN the passage which has given occasion to these learned and judicious Observations we are told, that *God smote fifty thousand and three score and ten men of the inhabitants of Bethshemesh, because they had looked into the ark.* But as it is hardly conceivable how a village on the borders of Judea could contain such a number of people, or why God should make such a slaughter among those who received the ark with so much joy, commentators have supposed, that there is either some error in the text, or that the original will admit of a different construction. Bochart introduces the preposition **ו**, *out of*, before the word **חָמֵשׁ**, *thousand*, and would have the passage rendered, *three score and ten men, viz. fifty out of a thousand.* Le Clerc introduces the same preposition before **שִׁמְנֵי**, *fifty*, rendering the present words, *seventy men out of fifty thousand*: and to make up this last large number he supposes, that, upon hearing of the arrival of the ark, the people might come in from other parts of the country. But these are arbitrary conjectures. Pere Houbigant translates thus: *Dominus percussit in Bethshemes septuaginta homines*; — *et in populo, quinquaginta millia hominum, &c.* Which state of the words, as Dr. Kennicott observes, does not appear to be authorized by any Hebrew copy, or ancient version;

son; and is attended with this seemingly-decisive objection, that, though it gives a reason for the destruction of seventy men, yet it destroys fifty thousand men without any reason at all.

The present Hebrew text our author literally translates in this manner: *And he smote among the men of Bethshemish, because they looked into the ark of Jehovah; even he smote among the people SEVENTY MEN FIFTY THOUSAND MEN*—Upon which he makes these remarks: ‘The particulars here observable, as contrary to the usual mode of expression in similar cases, are these: first, the word *וַיַּךְ*, *men*, is expressed twice; once after the number 70, and again after the number 50,000: and, secondly, the larger number is here preceded by the smaller. But, without laying very great stress on these particulars, which have (I believe) some instances to countenance them; the third, and principal circumstance is, that the two numbers are not connected by the conjunction *AND*; which is absolutely necessary, in order to make of the two, *one sum total*. And therefore, as these two numbers are without the necessary conjunction, and stand thus very oddly detached; they afford a well-grounded presumption, that *the one, or the other, is not genuine*. And if they are not both genuine, then it is probable, that one of them has been owing to some transcriber's mistake, and was at first a *various reading* of the other: *how* this may have been done, will appear hereafter.

‘It is certain, that learned men of old frequently placed, in the margin of their MSS, not only words by way of explanation, but also various readings found in the text of other MSS of the same authors; and these marginal insertions obtained particularly in MSS of the Bible, in the Greek of the *New Testament*, and in the Hebrew and Greek of the *Old*. It is also well known, that words, placed in the margin of some MSS, have found easy admission into the text of MSS transcribed from them; because, being thought parts of the text before omitted, they have been adopted by those transcribers, who were determined to make their MSS complete by inserting every thing. From these two general sources have been derived many interpolations, which are now found in the Hebrew and Greek texts of the Bible, and in the present copies of the versions anciently made from both. And therefore, if the *double* number in this text of Samuel was originally *single*; whenever that one number was *mistaken*, the consequence would probably be, that some ancient critic, comparing copies which had these different numbers, would insert the variation of one MS in the margin of another, or of other MSS. And then it would follow very naturally, as a second consequence, that some tran-

scriber, finding in the MS he was copying the words 70 *men* in the text, and 50,000 *men* in the margin, would insert both; and he would insert both in that very unconnected manner, in which we now find them.

But, as some readers may doubt the very possibility of such accidents as these, Dr. Kennicott has produced several passages where there are evident interpolations.

We shall only cite the first. 'We read (says he) Gen. ix. 20, in the Greek version, that Noah began to be *ανθρωπος γεωργος γης*. But these three words cannot have been thus written by the first author or authors of the same Greek Pentateuch; one of the words being either an explanatory gloss, or a different reading. Probably the original rendering of *אִשׁ הָאָדָמָה*, was *ανθρωπος γης*, and *γεωργος* was in after times placed in the margin. From thence, through the wonderful ignorance of some transcriber, has this single word been introduced into the text, and there placed *between* the other two. And, which is still more wonderful, this position has been continued down, and is now honoured with an establishment in the printed copies; though the sense, rather the nonsense, it makes is—*Noah began to be a man HUSBANDMAN of the earth!*'

The last instance of interpolation, which is here produced, occurs 2 Sam. xxiii. 8. and is very remarkable; but for this, we shall refer the learned and inquisitive reader to Dr. Kennicott's pamphlet.

Having considered the offence, and the offenders, our author concludes, that the number 70 only is to be admitted, and the number 50,000 rejected as an interpolation: and in this conclusion he is supported by the following authorities:

1. Josephus says, that God only slew 70 men of the village of Bethshemesh. Antiq. lib. 6. cap. 1. § 4.
2. In a Hebrew MS, now in the possession of Dr. Kennicott, supposed to be above 500 years old, the text stands thus—*he spoke among the people SEVENTY men; and the people lamented, &c.*
3. In a MS preserved in the library of his Most Christian Majesty, containing the whole Bible, and deservedly reputed one of the most valuable now extant, there is the number 70, but not the number 50,000.
4. Breithaupt, who published a Latin version of Jarchi's commentary, having thus translated the beginning of Jarchi's note on this passage—*Jonathan interpretatus est: Et occidit in senibus populi septuaginta viros, Et in universitate quinquaginta mille viros*—subjoins, in a note of his own, these words: *verba ista, ET IN UNIVERSITATE QUINQUAGIES MILLE VIROS, absunt in Hebræo à MSto L.*

Lastly,

Lastly, The text itself, Dr. Kennicott observes, as now printed, proves its own corruption. For, after the Lord is said to have destroyed these offenders, *the people* of the place are spoken of as *still alive*, as *the people*, as the same body of men in general they were before. Whereas this could not possibly have been the case if there had been above 50,000 destroyed.

It may be asked, how it could be possible to mistake 70 for 50,000? or how either of these numbers could accidentally be written instead of the other? The author replies, that numbers were expressed by numeral letters in some of the ancient Hebrew MSS; and that the letter **J**, which signifies 50, and with a dot over it 50,000, was anciently expressed so nearly like the present **Y**, which denotes 70, as to make it very probable that one of them has been mistaken for the other*. This similarity between the ancient form of *nun*, and that of the present *oin*, he proves by incontestible authorities, and illustrates by an ancient inscription.

But if the real cause of this interpolation could not be assigned, the proofs of the fact itself would remain in full force; and would, it is presumed, sufficiently authorize the correction of a passage which has hitherto perplexed all the commentators, and given unbelievers an opportunity to ridicule the Sacred History.

This publication does honour to the learned, accurate, and indefatigable author; and, by a most remarkable instance, demonstrates the use of collating Hebrew manuscripts.

VII. *Useful Hints to those who make the Tour of France, in a Series of Letters, written from that Kingdom.* By Philip Thicknesse, Esq. 8vo. Pr. 4s. Kearsley.

WE have already * paid our compliments to this author as a traveller, and we now return him thanks for informing the public of a notorious untruth (as may be proved upon oath in a court of justice) by asserting that Dr. Smollet has within these few years written part of the Critical Review. In this allegation, however, we hope Mr. Thicknesse will be favoured with the preferable credit, because we think no circumstance can prove of more effectual service to our undertaking.

But while we are thus expressing our gratitude to Mr. T. we cannot help feeling the most sensible concern at his having not yet recovered that sight of common sense which he lost upon the top of a high French mountain †. However, as he

* This mistake may be accounted for, by only supposing the stroke on the right-hand side of the **y** obliterated in one of the early copies.

† See Vol. xxii. p. 430.

§ Ibid. p. 431.

seems to enjoy some lucid intervals, we will talk with him in a manner that shall not touch upon the springs of his disorder; and therefore, for fear of reviving it, we shall omit all his abuse of Dr. Smollett, which fills up the first letter of the publication before us, because we scorn to encounter Mr. T. with the odds of the public opinion and judgment on our side.

For the same laudable reason we shall forbear any remarks upon his second letter, which abuses ourselves. His third letter proves too plainly that he has lunar returns of his disorder; nor are we at all disposed to take the pains of examining on what day of the moon the day of its date fell. Notwithstanding our suspicion that a certain ingredient called Truth is wanting, we shall lay his fourth letter before our readers, because *possibly* some part of it may not be fiction.

As the king hunts three times a week in his forest near this town during the whole winter, I was desirous of partaking of that diversion, which I could not with propriety do, till I had been presented to him; for he always asks who strangers are? and I did not chuse to put myself in the way of a *strug*, and a *Je ne se pas*; I therefore took the liberty to apply, by letter, (assigning my reasons) to his excellency the earl of Rochford, the present ambassador to this court, to present me to the king, who soon after gave me notice to attend at Versailles for that purpose. And, at the same time, I was honoured with an invitation from the countess of Rochford, to dine with her there, it being the day on which her excellency was to have her first audience of the queen, and the royal family of France. This was one instance of the pleasant and captivating manner in which their excellencies confer honor and favours; for it not only gave me an opportunity of seeing that whole ceremony of the first audience of an ambassador from my own country, but gave me an opportunity of seeing a table, where no expence or art was spared, to render it as magnificent as possible; but of which I shall speak hereafter, lest I forget to tell you an anecdote of the famous alderman Parsons, who you know resided many years in France, and who, mounted on a very fine English gelding, *à la mode d'Anglois*, joined the king at one of these hunts. His black cap, buckskin breeches, &c. soon attracted the notice of the king, who inquiring who he was? a waggish nobleman replied, *Il est un chevalier de MALTA!* Is he! said the king (not understanding the pun upon an English word) then where is his cross? The alderman, however, was not only permitted to hunt, but the king took so much notice of him, and his *horse*, that he soon after sent him the horse as a present; and the king, in return, gave him leave to import, *duty free*, whatever quantity of English porter he pleased into the city of Paris. A most generous re-

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turn ! for it is inconceivable what a profit must arise from such an indulgence. A French *bourgeois*, however rich, not even the *fermiers généraux*, are ever permitted to hunt with the king. After I had been presented, I constantly partook of that diversion ; and though the king neither admired me nor my horse, I unavoidably sometimes fell so much in his way, as to experience a look and manner, which his good-nature and good breeding could not conceal ; for he has naturally some dislike to an Englishman. I misinformed you as to the king and nobility riding with pistols, &c. upon these occasions ; it is only the huntsmen and guards who are so armed. What is singular is, that the principal huntsman is a gentleman of fortune, who rides with the horn over his shoulder, and sounds the fight, the death, &c. &c. and is dressed in the same uniform as the king. Dress, even in the field, is attended to here ; for I was told, with great civility, but a very serious countenance, that my black waistcoat was a great impropriety at a hunt, tho' it was during the second mourning for the dauphin. You must not, however, think hunting in France is like the same diversion in England ; for it is quite another thing, as you seldom see either the dogs or the chase, or seldom ride hard. When the stag or wild boar is killed, there is a particular ceremony performed. The foot is cut off by the huntsman, and given to the king, and the stags heads are all blanched, and carried to Versailles, where many of them are to be seen, wrote upon by *the king's own hand*, when and where killed ! But to return from the field to the court. When the countess of Rochford came to the door of the queen's apartment, her excellency was received by a lady of the bed-chamber, and was by her conducted to the queen, who received the ambassadress standing. A stool was placed opposite the queen, whereon her ladyship, during her short audience, sat ; and just as she was going to retire, two doors were thrown suddenly open, and an audible voice called out, *Le Roy !* when the king appeared, under a pretence of visiting the queen ; but in fact this was a studied piece of address, that the ambassadress might be presented to him at the same time, as it would certainly be very awkward, and indeed very absurd, for an ambassadress to visit the king upon such an occasion. *Monsieur le Dauphin*, and his brother the *comte de Provence*, made use of the same address, and visited their mother, *madame la Dauphin*, during the time the ambassadress had audience of her. Upon this occasion a great number of Englishmen of very high rank attended the ambassadress, among whom was the newly-created duke of Northumberland, whose elegant dress, richly adorned with jewels, made no small addition to the cavalcade,

and the whole ceremony was conducted in all respects, with suitable dignity to the occasion. After the ceremony, which must have proved very fatiguing to the ambassadress, by the severity of the weather, and the great distance of the several apartments of the royal family from each other, a most noble and sumptuous entertainment was provided in the palace, for the ambassadress and her company. To give you a description of the dinner is more than I am able; but the table at which I dined (for I found afterwards there was another) was illuminated with upwards of sixty wax lights, and the dessert was inconceivably magnificent. I had the honour to sit between an archbishop of France and an Irish earl *, and was well entertained in all respects. There is a great deal of wine drank in France during dinner, but none after. The climate, the wine, the fruit, and the ease and good breeding of the first people in France, are indeed very powerful arguments in favour of the country; but on the other hand, the dirt and poverty of the numerous poor (and they are very numerous) renders it very inferior to England in that respect. Champaign is seldom brought to elegant tables in France; they spare it to us Britons! out of *politeness*, and a conviction that it is not *wholesome* for themselves. "In my next I shall endeavour to satisfy you in other articles you desire to know; mean while,

I am ever yours."

* P. S. I cannot omit informing you, that the dinner was brought to the table by a regiment of *whiskered* Swiss soldiers! while a great number of idle servants stood behind the chairs of their ladies and masters with their hats on; and what was still more extraordinary, I saw four boys (which, upon inquiry, I found were assistants in the kitchen) stand directly opposite to the ambassadress and the duchess D'Choufeul, with night-caps on their heads, which no time could have rendered more filthy, and their aprons and other apparel equally obnoxious; but this was an instance of the ease and freedom, for which the kingdom of France is celebrated: indeed it is such an *olio* of magnificence, elegance, riches, and poverty, that disagreeable and disgusting objects do not seem to strike the eyes and mind of the natives of France, as it does those of other nations. Were the poor day-labourers and *vigenerous* capable, by their labour and industry, to keep themselves, their families, and their little habitations, in the same neat, simple manner that the industrious part of the poor of England do, France would be the most delightful country in the world,

* Lord Mazarine.

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 either to pass through, or to reside in; but the extreme poverty of the poor, and the poor day-labourers in particular, renders their villages, nay even their great towns, very filthy. The *fermiers generaux* oppress them beyond conception, and they toil from morning till night, exposed to the inclemency of all weathers, and yet live a much more wretched life than any of the African slaves, in our colonies, or in their own. But their lively disposition bears them through all with cheerfulness, and they consider they are getting their own bread, while they are in fact toiling for wretches, who deserve not the name of men. The luxury in which the *fermiers generaux* live in France is scarce credible! the poverty and dirt of the poor is equally as offensive. That good king Henry the fourth of France had used to say, he would wish to govern so, that every one of his meanest subjects might have a *poullard* in his pot on a Sunday.'

Letter V. abuses the abdicated king of England, and gives us the stale description of the ceremonies of a nun's professing herself. The sixth letter begins with telling us that there is scarce an individual to be seen among the peasants of France who have any pretensions to beauty; that, in general, their countenances are disgusting; and that there is more human deformity to be seen at Paris in one day, than you meet with at London in a month. We are then presented with a dissertation upon womens' longing; upon man-midwifery; upon *chaises percées*; upon the hatred the French have to the English; upon London being a virtuous city compared with Paris; upon madame Pompadour's baseness having occasioned all the successes of the English in the late war, *and all that*. Though our readers cannot suspect us of any partiality towards the French, yet we are strongly inclined to believe, from the outrageous abuse thrown out against them in this chapter, that our author wrote it under a most lamentable return of his disorder, perhaps after dreaming of lord O. because we cannot entertain so contemptible an opinion of the human species even in France, as to suppose it so base and degenerate as he has represented it. If there is any truth in his remarks upon the universal ugliness and disgusting countenances of the French peasantry, how many handsome, good-looking noblemen, chevaliers, and gentlemen, are smuggled over to England every day in the characters of friseurs, fidlers, milliners, mantua-makers, cooks, dancing-masters, and the lowest professions in life?

Mr. Thicknesse's description of French high life is as follows:

'The king of France never takes any notice of his illegitimate children. The army has an infinite number of officers who

282 *Thicknes's Useful Hints to those who make the Tour of France*, who know nothing of their families, and the females are put into convents; but this is a method practised by all the better sort of people of fashion. High-bred people here seldom observe the *matrimonial sacrament* after the birth of a son. When that business is secured, each party have their own coach, their own purse, servants, and kitchen, though they live in the same *Hotel*! When such distinctions as these are made between a man and his wife, it is natural to conclude, others of a more private nature are formed. A Frenchman sees his wife with her *cicisbeo*, and the wife her husband gallanting an opera girl, with perfect indifference within doors, and great good manners without! When I dined with the countess De la Marck at Paris, below stairs, the count her husband had his company at dinner above!

In letter VII. we find a most wretched account of count Lally *, but nothing new which can be depended upon. The poor gentleman, when he wrote letter VIII. must have been very bad, indeed; for he fancies himself sometimes an English and sometimes a French admiral; nor had the fit left him when he closed his ninth epistle. In his tenth, after a smutty dissertation upon auricular confession, he tells us, 'There are no men so abandoned, with respect to women, as popish priests in general. Their secrecy, their supposed celibacy, and their great knowledge *very early* in life how apt weak women are to go *astray*, are so many stronger temptations to them than young men among the laity can have.' Letter XI. is a hotch-potch of encomiums upon an English statesman and an English general, and terminates in a trip to America, in order to abuse Dr. Smollett; as in a postscript he does likewise a French jockey of quality, who offered the author only fourteen guineas for a mare which cost himself in London twenty-five, and is worth double that sum. In his twelfth epistle, as poor Nat. Lee said, 'He seems to shake his chains, and to grow mad again;' nor do we think it very safe to abridge its contents. The fit begins to wear a little off, if he could forbear fibbing, in the thirteenth letter; and in the fourteenth he tells us a gossiping story about christening his young daughter. The fifteenth is employed in recommending himself for his great skill in man-midwifery, and in paying a very handsome compliment to the understanding of Mr. Wilkes; 'for (says he) though I cannot guess why, Mr. Wilkes has been rather shy, rather rude, and rather injudicious in his behaviour towards me.' He then complains that Mr. W. did not even return a verbal answer to a letter of intelligence officiously sent him by Mr. T.

* See Vol. xxii. p. 109.

It is with pleasure we embrace this very critical opportunity of publishing these circumstances, from the mouth of an enemy, which reflect so much honour on the virtue as well as the judgment of that celebrated exile.

The sixteenth letter is a mere gallimaufry, consisting, we suspect, chiefly of fibbs, about French ladies, a French duke, the English ambassador, English travellers, the duke de Choiseul, and Mr. Thicknesse himself. The seventeenth ditto. The eighteenth is rather worse, only seasoned with some spices of scandal, and of the author's importance among bankers. In his nineteenth letter we meet with the following curious passage:

As to the tradesmen and common people in France, I only alter my opinion by being convinced they are worse than I at first suspected them to be; for the most substantial will impose where they can, and the *petit monde* are in general downright cheats! Perhaps their extreme poverty is the occasion. The poverty of the peasants takes much away from the beauties the yet delightful country would otherwise afford, could we meet, as we do in most parts of England, with tight, little cottages, inhabited by clean, decent-appearing men, women, and children;—but amongst the peasants in France, no such poor are to be seen, no such houses are to be found. Dirt, extreme poverty, ignorance, and boldness, without any sense of shame, universally prevails; with this difference, that in point of politeness in civil words, they surpass the peasants of England, when they are spoke to. Surely if birds and beasts add to the beauty of forests and lawns, the manner in which men live together in cities and towns is no small addition; but whoever expects to see any thing like a neat country town, such as we continually pass in travelling through England, will be disappointed in France. The streets are filthy, and the *arts* that render them *most so*, are *performed* in open day-light, without *fear* or shame! by both sexes of the common sort.

The twentieth letter abuses the supposed Scotch Reviewers, and exhibits a lively picture of our author's inventive talents in its conclusion, which runs thus: 'I once had a Scotch footman, who floured the wristbands of his shirt with the dredging-box for a month or five weeks; and by this act of cleanliness and frugality, saved the expence of washing.'

The twenty-first letter contains encomiums upon the French army and officers; and some mention is made, though we know not how to understand it, of the English, Irish, and Scotch seminaries, and the French almanacks, in letter XXII. The twenty-third epistle gives us a most despicable description of the French king's capacity, whom our author describes as

being

being next to a driveller. The same subject is partly continued in the twenty-fourth letter. In the twenty-fifth the author talks of the parliament of Bretagne, and the sprightly compte de Provence, grandson to Lewis XV. The twenty-sixth letter is employed on the most disagreeable of all subjects, as it contains an encomium upon the author's valour; and, by way of continuation of the same subject, we are presented in letter XXVII. with a short history of Ignatius Loyola and the Jesuits. Letter XXVIII. we have reason to believe, is a continual fibb from beginning to end. In the twenty-ninth the author pays a visit to the top of a mountain which hangs over the village of St. Ouen, we suppose to recover what he had lost in his former similar situation; but with a very small degree of success, for he suffers a relapse in the thirtieth letter, where he brings a philosopher, who is a domestic tutor to the young prince D'Aremberg, to prove by experiments the doctrine of transubstantiation. The next letter, being the thirty-first, entertains us with the particulars of a breakfast Mr. T. gave to the British ambassadors. Letter XXXII. is a medley of all ingredients but common sense, and the thirty-third and last epistle, which is dated from Calais, mentions something of Dunkirk, the harbour of which, the writer says, is nearly *fulfilled*.

Thus, reader, thou hast a full and favourable account of this performance, which is one continued chain of wrong-headed observations, mistaken facts, and conceited egotisms.

VIII. *The Woman of Honor.* In three Volumes. 12mo. Pr. 9s, Lowndes.

THE same dull round again, of perfect, and therefore insipid and uninteresting, characters; the civil wars of love, duty, pride, resentment, and interest, in one mind; the same jarring affections; in short, the same hotch-potch of sentiment, adventure, and intrigue; and all carried on, as usual, in the epistolary manner.

The publication before us, however, reminds us of the character given by the late king of a certain species of operas exhibited for three or four winters in the Haymarket; he said they were mis-named, because there was so much dancing, harlequinading, and tumbling, that they ought to be called farces with interludes of singing between the acts. The thread of this novel serves only to tack together a farrago of the *quicquid agunt homines*, that is, of stale observations upon boarding-school education, taste, politics, bribery and corruption, electioneering,

electioneering, avarice, generosity, and more hackneyed subjects than the glibbest tongue can rattle off in half an hour.

The first volume introduces a miss Clara Maynwaring, a clergyman's daughter, whose beauty, virtue, and accomplishments, must suffer by a comparison with the most heavenly being that ever was formed by fancy, exhibited by painting, or executed in marble. She was left almost destitute by her uncle, who hurt his own circumstances by the expence he bestowed upon her education; and she came up to London from her sister's house in the country, to live as a companion with a lady Harriet Lovell, a most amiable young woman of quality, with whom she had contracted an intimate friendship at the boarding-school. Lady Harriet has a brother, lord Lovell, a young debauchee of great fortune, whom we will venture to say nineteen out of twenty of our readers already pronounce to have fallen in love with our nonpareil.

Now, gentle readers, though we are not extremely apt to introduce our own observations in our reviews of those very serious compositions called Novels, yet our unfortunate experience of their contents convinces us that their authors are often misled by sounds. They make a distinction between dishonourable and honourable love, in the same man. This is a distinction which we think deserves great castigation. Young Lovell is distractedly in love, at first dishonourably and then honourably, because his dishonourable terms are rejected, with our Clara. A little knowledge of human nature instructs us that both proceeded from the same ignoble principle; and that had Clara accepted his honourable love, she had a chance only of being more splendidly wretched, whenever the motive for which he gave her his hand wore off; and it must have been long-lived, had it lasted six months. His lordship had a mother full of the most romantic notions of family, nobility, and *all that*; and who no sooner comes to the knowledge of her son's being in love with Clara, than she turns her all at once out of the house, and our heroine goes to live at Richmond with a relation, Mrs. Buckley, who is a very good kind of a woman. Now it is that his lordship opens his honourable trenches; but he meets with a repulse from Clara, because—she hated his person.

But this is not the zenith of Clara's glory. Her dear friend, lady Harriet, is distractedly in love with the marquis of Sober-ton, who is as accomplished a man as Clara is a woman; and her ladyship expects him home every day from abroad, where he was attending his father, to whose great estate and title he was heir. The marquis at last returns; and the reader, without doubt, suspects, that notwithstanding the tender attachment

ment between him and lady Harriet, he no sooner sees Clara, than he forgets her ladyship, and makes honourable love to our heroine.—Now for a master-stroke of perfection!—Notwithstanding his fine person, accomplishments, high rank, and great estate, she not only rejects him, but preaches to him in so angelical a tone, that he becomes a convert to her virtue, and returns to his former flame, lady Harriet, whom he marries. Clara is, however, doomed, in her turn, to fall a sacrifice to love. She is now living with Mr. Mellefont, her brother-in-law, a worthy clergyman, who had contracted a friendship for one Captain Sumners, that is lately dead in low circumstances, and whose son had been sent to a relation of his, a rich merchant in Holland. This young gentleman, not knowing his father is dead, returns to England, but in a very-private manner, though Mr. Arnold, the Dutch merchant, had left him heir to his whole estate; and posting down to see his father, he meets with an accident on the road; from which he is carried in, rather dead than alive, to Mr. Mellefont's house; where, as it may be easily supposed, he falls in love with our heroine. The account the young gentleman gives of his reception and situation in Holland, is not only the most entertaining part of this publication, but may be said to be composed by a masterly hand. It is supposed to be sent to a correspondent of his, one Mr. Stanley; and the ingenious reader will certainly, upon perusal, acknowledge that the sketches it contains are drawn after the life.

‘As soon as I was arrived at Amsterdam, equipped with the most authentic testimonials of my identity of person, together with a letter of introduction from Mr. Van-Hock, I repaired directly to my uncle's house, which was far from a conspicuous one, though very commodiously situated near the Stadt-house. I was, on mentioning my name, received with as much civility as could be well expected from an honest old Swiss, who, having lived long in Holland, was, as our Cambridge-friend would say, hardened like a quill, by being Dutched, and who had probably never said a thing before in his life that was not dry or harsh. This man, with his wife, as much stricken in years as himself, composed the whole domestic attendance of my uncle, who, he told me, was very ill, but he would go instantly and acquaint him of my arrival.

‘In the mean while, I could not help taking notice of the furniture of the hall, or outer room, consisting of four broken-back chairs, and a table that appeared rickety with age, and of which one leaf, off the hinges, hung on the ground. Who does not know the mechanical force of appearance? My heart

heart was chilled within me; at the sight of so cold and comfortless a prospect.

‘I was, however, after some little waiting, introduced to my uncle, in an inner apartment, very little better furnished, where he was sitting up in his bed, with the letters and papers I had brought him, on which he had just cast an eye. He appeared to me a venerable old man, but so much broken, so far gone in a decay of nature, that the first idea he excited in me was that of compassion.

‘I cannot say that he gave any great signs of emotion at the sight of me: on the contrary, I thought I remarked in him rather an insensibility, which finished the disheartening me. I was wrong. There was a double reason for it; first, the natural indifference of old age to every thing, especially under a mortal infirmity; and then his having contracted, by his long residence in Holland, a habit of the Dutch phlegm, which does not abound in outward demonstration, and yet, often, is not deficient in inward feelings. This was precisely the case of my uncle towards me. For after some inquiries into the state of our family, and thanking me, in his dry way, for the pleasure I was giving him, in letting him see me before he died, he ordered the proper public officers immediately to be sent for, and a will, he had ready prepared, with blanks for the purpose by him, was filled up, in the most valid and authentic form, with my name and proper designations, as his sole heir and executor, with not a single legacy beside, except an annuity of four hundred florins, to the old Swiss and his wife, for their lives.

‘It was high time he should take this step, if ever he was to take it; for though after it he appeared rather on the mending hand, he did not survive it quite a week, during which, considering the nature of the disposition he had made in my favour, it is unconceivable with how cold a reserve, how superficial a regard, he received my dutiful attendance and service. Sometimes, indeed, his eyes, already dim with the shades of death, he would fix on me, with a faint expression in them of pleasure and approbation; but then he would instantly take them off again, with a sigh, and air of regret. Very probably, it was less in the light of his nearest relation that he looked on me, than in that of an heir, longing for his last moments to rob him of possessions, which nothing but his inability of carrying them with him, could have engaged him to leave to any one. If that was his idea of me, he wronged me greatly; but he furnished in it one of the strongest arguments against that money-mad avarice which leads its wretched votaries to accumulate wealth against that moment in which they are to cease for ever to want it, and in which it must pass to heirs, whom they must
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naturally hate, on the not improbable presumption of that joy at their death, for which their life will have so senselessly been employed to collect cause and matter: a life, the whole sad dirty ground-work of which will have been the thinking how to gain or save a sixpence.

I am sensible, indeed, that some have made their innocent children an excuse for their sordid penury. One wretch of this kind I knew, who, against every call of generosity, or charity, used for ever to plead his being accountable to his dear children for every shilling he spent. He was, in fact, very rich: but as to those same dear children of his, and he had two, he would, for half-a-crown, have put them both into a pie, and for another half-a-crown eaten the pie, and hugged himself on being hired to save by it the expence of a meal. The truth was, that he starved to death one of them, and by ill-usage broke the other's heart.

But abstracted from the laudable satisfaction of a parent's leaving to his children in a moderate provision, rather a spur to their virtuous industry, than, in an overgrown fortune, a cause of idleness, of worthlessness, and often of ruin, I cannot conceive what difference it can make to a man, whether he dies possessed of fifty millions, or of not five shillings, unless to his greater regret in the first case.

I had, however, at first, been so much influenced by appearances at Mr. Arnold's, that I had written to my father, not to entertain over-high ideas of my expectancies; which I had room to believe were much less considerable than we had been made to believe.

Being now, by my uncle's direction, in quiet possession of every thing but his private closet and papers, I appeared, and indeed was, master of the house, in which he gave himself no longer any concern, leaving every thing to my disposition, in which, I dare assure you, I behaved with all the modesty and circumspection imaginable. He had, as his voice grew, like his perceptions, fainter and fainter, satiltingly acquainted me, that the keys of his closet, and bureau, were under his bed's head, which he desired me to take as soon as the breath should be out of his body. But, what you will think singular enough, when that happened, which was about ten in the morning, he was found to have expired, with his keys fast grasped in his right hand. The Swiss, who had faithfully attended him, and who knew him better than I, told me, he fancied it was in order to deliver them to me. May be so. I should otherwise have currently imputed it to his tenaciousness of a secret which these keys are now to discover, and of which I am very clear the honest Swiss himself was ignorant: since even to me, his designed

signed heir, whom it so much concerned, he had not opened his lips about it.

‘ The first leisure moment, then, after his death, and after giving the necessary direction for his funeral obsequies, in the manner which he himself had positively dictated, I went to the closet, unlocked the door of it, and the first thing that struck my eyes, was a pretty thick folio book, laid on a kind of writing table, and which hastening to open, I found was a schedule or inventory of his whole fortune, written in the most legible hand, and in the clearest order.

‘ Mr. Arnold had always passed for rich; but that being a vague general term, gives no positive idea of the specific degree of opulence which constitutes that title. Now, though, considering the nature and greatness of his dealings, combined with his spirit of parsimony, it was humanly speaking not possible for him to escape, as he had wished to do, the being reputed rich, contrary to the common run of misers, who though they affect the outside of poverty, are nevertheless pleased with the reputation of wealth, and especially with the mean respect commonly paid to it. He had, however, by the most sedulous endeavours, and with the most guarded attention to the gratification of his and his wife’s peculiar humor of concealment, so far succeeded, that no one’s conjectures or suspicions had ever come near to the reality of that immense fortune, which he had amassed; and of which this book contained the clearest documents and indications. There were not only, in it, the respective references to his proofs of great property, in all the great banks of Europe, such as those of London, Amsterdam, Venice, Genoa, the steur of Saxony, &c. but to substantial securities of mortgages, of bills, of bonds from public companies, and of various other articles of that kind, and all of them most easily and most readily to be realised and converted into cash. There were also the deeds of two large estates, which he had purchased in Gloucester and Kent, in his own name, with only the more secrecy for his having affected none, unnoted by any but by such parties as were immediately concerned, and which I found he had, since my arrival, and without mentioning a syllable of it to myself, left to me by particular assignment, on a presumption, perhaps, that the general devise in his will was not sufficient. In short, I found that nothing had been omitted by him, that could enlighten or secure me, in obtaining or keeping possession of that great fortune, which he had bequeathed me; and so, strictly speaking, great it was, that I was obliged to consume near a week in barely going over the various articles, and ascertaining their respective references; the whole amounting to such a sum as I can hardly venture to specify to

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you. It was not only beyond my imagination, but beyond any wishes that I could have dared to form.

‘ Then his books, which were kept with admirable accuracy, and in which I could observe but two hands, his own, and that of Mrs. Arnold, clearly pointed out the sources of this astonishing accumulation of wealth. It is true, there appeared on them sundry branches of dealing, but the principal spring-head was absolutely in our own ‘Change-alley.

‘ Mr. Arnold had, it seems, long made a profound study of the nature, essence, fluctuations, and causes of fluctuation of our stocks; by a constant series of bold and shrewd speculations, upon which he had improved an originally not inconsiderable capital into that stupendous one of which I now found myself in possession.

‘ He had not only made occasionally sundry trips to London, but had kept, till two or three years before his death, special messengers and advice-boats, stationed for the speedier conveyance to him of any intelligence that could affect his transactions in that way.

‘ I found also afterwards, that, upon his plan of concealing the enormous swell of his fortune, he never made more bitter complaints of ill-luck, in that species of gaming, than when he had gained by it some considerable advantage.

‘ But what was more singular yet, he most heartily despised this very branch of dealing, by which he was making these exorbitant profits. There was, however, in this nothing paradoxical. This very contempt gave him the greater coolness both in his speculations and reduction of them to practice. Though our Jonathan’s and Garraway’s were to him, in virtue of his correspondences, the mines of Mexico and Peru, he treated, in confidential letters and conversation, the whole system of them, with the utmost disapprobation. Independently of the total needlessness of contracting the public debt on which they were founded, he saw nothing in the reigning practice of stock-jobbing, but the calenture of the year 1720, which had made so many take the South-Sea for green fields, and drown themselves in it, since then converted into a continual slow fever, that would only the more certainly consume and destroy the body politic: and, indeed, what better could be expected? The fair spirit of commerce, the meritorious courage of attempting new discoveries, had seen the streams of wealth, that used to supply those salutary channels, perniciously diverted and running into that spurious one, the navigation on which, in paper vessels, Mr. Arnold used, not quite unhumorously, to say, was, literally speaking, in the way of a trade-wind, or rather itself a wind-trade; since a paltry, ridiculous, unauthentic puff in the

news-papers could make fair or foul weather, rise or fall the stocks. This he had often experienced; having sometimes gained from one to two, or more thousands of pounds by nonsense of this kind. And, in this course, his losing was comparatively very rare, which was owing to his superior knowledge and constant alertness at watching events, and gaining the earliest true intelligence, or at making the most of false. Considering, then, the advantages of a cool experienced gamester, at so long a run, amidst the passions of heated and unskilful players, the wonder was entirely taken off to me of his having been able, in a term of near half a century's close application to that single object, to amass the fortune he did. The point of surprise lay in his having so effectually concealed it, to his endeavours at which he must have been little less than a slave.

‘ The very disorders, however, and weak side of the stocks, which none knew better than he who had gotten so much by them, made him bethink himself in time of drawing out his great stake in them, and of realising the sums he had amassed in them.

‘ Among other reasons, which he gave, in a letter to a friend, and which I will deduce to you more at large, when I have the pleasure of seeing you, he very sensibly observed, that the national debt could not go on augmenting *ad infinitum*; that it was more likely the fabric would first fall to the ground, by its foundations being over-built: that if that case was not already in existence, it imminently threatened to be so. In the mean while, his availing himself of the current practice, did not hinder his making another not less judicious reflection. On the trite but undeniable principle, that in all human affairs there is a certain line or measure beyond which there is no going with impunity, he averred it demonstrable, though the case was certainly a rare one, and even at the first view bordered on the paradoxical, that an excess of real wealth might, for reasons not difficult to give, be hurtful to a nation; and if so, how much more pernicious must be an overflow of fictitious wealth, such as actually exists in the prodigious glut of our paper-mill coinage; not the least of its mischiefs being that of raising, on so crazy a bottom, the prices of all the necessaries of life, to the manifest injury of the community, and especially of our commerce, foreign and domestic, the solid advantages of which have been so impolitically sacrificed to an unwholesome bloated appearance of false opulence, from a nation's being mortgaged without necessity, and posterity burthened without deserving it, and all without one valuable end being gained for it, but much the contrary.

‘ In the fear, then, of worse, and with that spirit of caution so natural to the love of money, ever seeking its greatest security, Mr. Arnold had latterly begun to take measures for that thread’s not breaking in his hands, on which his fortune in the funds hung, and sat about winding out of them, as snug and as unobserved as he could possibly contrive to do. I heartily hope, however, that his apprehensions were rather the produce of a timidity constitutional to himself, than of a rational mistrust; and that the edifice of the stocks may be like the leaning tower of Asinelli near Bologna, which always appears to threaten a fall, without ever falling.

‘ Upon the plan, then, of the solidest realisation, he, at length, converted the bulk of his fortune into various articles of the safest nature. Nor do I mention but as a very small part some bulles of diamonds and jewels, to a pretty large amount, which I found in the drawers of his bureau.

‘ But there was one inconsistency which I confess struck me a good deal, considering his unquestionable knowledge and sense of the value of interest. Along the back part of the closet, there stood, on the floor, a range of thirteen chests, rather somewhat larger than the common size of the thousand-pound ones for silver bullion, or dollars for exportation. On opening the chests, they were, according to the specification in his books, full of the gold coins of various nations. But, I own, I could not conceive any satisfactory reason why he had thus suffered, at least some of them, to lie dead for many years, the cords, with which they were tied, being rotten with age. The interest of them must, in that presumable time, have amounted to near if not quite double the sum. However, there they were, and I immediately sent them, for security, to be deposited, for me, in the bank of Amsterdam. This alone was clearly a princely fortune.

‘ On finding, then, this glut of wealth so suddenly, so unexpectedly poured in upon me, how much was I not indebted to that philosophical cast of mind with which my father had inspired me, and which hindered my head from being turned with it? My great point then was, to stand on my guard against that insatiable quality, for which opulence is so deservedly infamous: Fortune being so fond of Folly, that where she does not find men fools, she makes them so. Of one thing, however, I am very sure, that if I cannot ennoble my fortune by the use I hope to make of it, I shall ever spurn with disdain the thought of my fortune’s ennobling me. Nor can I conceive any thing so very despicable as a money-made lord, except a lord by descent degraded, or, more properly speaking, unmade, by such a sordid attachment to lucre, as is absolutely uncom-
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tible with the ideas of honor, once annexed to that distinction ; but now pretty well abolished, since vanity is seen capable of erecting the very dirtiest money-grubs into peers, as avarice is of sinking the most illustrious peers into the arrantest money-grubs.

‘ As soon, however, as I was clearly satisfied of every thing, I wrote my father a succinct account of my success, and gave the letter to Mr. Haynes, a gentleman, who was going over to England; and whom I overtook, about a month afterwards, at Helvoetsluys, when he had, by a very uncommon accident of a contrary wind of so long a duration, been detained above three weeks, as he was waiting there to go by the packet ; so that my poor father died without the satisfaction of knowing my success to that fortune, which was so much endeared to me, by the prospect of sharing it with him, and of rendering the remainder of his life more easy, and more commodious.

‘ During that month, I had so settled all affairs, and so securely quieted my possessions, that I could with perfect tranquillity quit Amsterdam, to return to my native country, where I was determined to be entirely governed by my father’s advice, and not even to take a single servant or domestic, or make any the least show, till I should have his opinion and direction.

‘ As to the honest old Swiss and his wife, who had been long faithful servants to my uncle, I raised their annuity from four hundred to twelve hundred florins a year ; and, what will make you laugh, I could hardly prevail on them to accept it ; not that they did not love money ; not that they piqued themselves on generosity ; but the augmentation appeared out of rule to them : in the hardness of their heads they had no conception but of the letter of the legacy, and almost dreaded some trap in the addition. However, they were soon convinced, thankful, and very well pleased.

‘ But before I leave Holland, with which I conclude this letter, with reference to the next post for continuation, allow me one summary stricture on the national character of the Dutch. By what I could see of them, in my very short stay in their country, where I was too much ingrossed by my private affairs, to make any valuable general observations, they appear to me to be, to the rest of mankind, what the bees are to the animal kingdom, a solitary kind of beings, hived apart, the free-booters of every plant or flower that offers them honey, always murmuring, incessantly intent on their work, ready with their stings for any disturbers, industrious, but unsocial.

‘ I am afraid, too, that their hive is liable to be pillaged by bad neighbours ; but, as the old saw has it, “ Let the bees look to that.”

All that follows is the paper and packthread of novellism. There can be no doubt that the lovers, who are equally enamoured of each other, are supremely happy, and joined together in lawful wedlock.

It is tiresome for us to be perpetually repeating the same thing in the characters we give of modern novels; and we must refer the reader to what we have said of other publications of the same kind, that are what we may call personal. The two first volumes, and two hundred fifteen pages of the third (which contains pages 272) are no other than an awkward introduction to the catastrophe which we have mentioned.

IX. *The Distrest Wife, or the History of Eliza Wyndham; related in a Journey to Salisbury.* 2 Vols. small 8vo. Pr. 5s. Wilkie.

WE are pretty certain that this and the preceding novel are not written by the same author; tho' a remarkable attention is paid to the professions of school-masters and governesses through both; nor does the supposition of their writer's calling reflect any discredit upon them, provided the reader shall find they have merit. The performance before us is, however, far inferior in every respect to that reviewed in the last article; and it scarcely can bear an analysis. The history of Eliza Wyndham contains very little that is either new or interesting. She is almost stifled in the basket of a stage-coach with an infant daughter, but recovers through the humanity of the passengers, to whom she relates her story. Having lost her parents and her uncle, she was reduced to great distress in the fifteenth year of her age. Being very handsome, she was picked up by a good lady (Wyndham), whose son, *à la nouvelle*, having left the university, falls in love with her, and consequently she with him. The old lady finding her son's passion affect his health, consents to their marriage, and soon dies. Sir George Wyndham, her husband, was then visiting an estate he possessed in Jamaica, and had by letter given his consent to his son's marriage with Miss Smithson; but hearing of his lady's death, he courts a Mrs. Wardman of that island, a wicked woman, who had a daughter, and carries both to England. On his arrival at London, he sends to his country seat for his son, and disapproves of his intended marriage with Miss Smithson, intending that Miss Wardman should be his wife. Upon his return to the country, young Wyndham acquaints his mistress that his father intended to turn her out of doors, and to disinherit him if he married her, notwithstanding his prior consent.

Mean time Sir George marries Mrs. Wardman, who finding that Mr. Wyndham was deaf to all proposals of an alliance with her

her daughter, in order to ruin him with his father, counterfeits Sir George's hand to a letter consenting to their marriage, which was accordingly performed. The event was, that the young couple were turned adrift, and underwent various scenes of insipid ill-concerted distress, till at last Mr. Wyndham is fixed in the profession of a school-master. The infernal malice of lady Wyndham still pursues them, and aggravates all their various scenes of woe; Mr. Wyndham is thrown into jail, where he and his wife, and their little child, underwent inexpressible misery; but their distress is so improbably worked up, that a reader must have very exquisite sensations if he can feel it.

The reader is to understand, that all this story is related by Mrs. Wyndham herself in her journey from Salisbury, after her husband had been some-how or other spirited away from her. When she came to Egham she recovers him, as he is attending his father (who had discovered his wife and daughter-in-law's baseness) in his last moments. It then appears that young Wyndham, by the arts of his mother-in-law and her daughter, had been forced into a mad-house, and by means of a worthy magistrate all the villainy was discovered. The result of the whole is, that Mr. Wyndham and his wife were restored to the good graces of Sir George, who recovered from his illness, and that poetical justice is done to the wickedness of all the other parties,

X. *An Essay on the first Principles of Government; and on the Nature of political, civil, and religious Liberty.* By Joseph Priestley, LL.D. F.R.S. 8vo. Pr. 3s. Doddsley.

WE have already* had an opportunity of paying our compliments to this same Joseph Priestley, L.L.D. and we then exhibited some specimens of his style, eloquence, and reasoning. If we are rightly informed, the author has since that time quitted the profession of a schoolmaster; and the Essay before us is a most notable specimen of his modesty as an author. In his preface he tells us, that his friends (who, no doubt, are most admirable judges of the subject) 'thought he had placed the foundation of those most valuable interests of mankind on a broader and firmer basis, in consequence of my availing myself of a more accurate and extensive system of morals and policy than was adopted by Mr. Locke, and others who formerly wrote upon this subject.' How shameful will it be, if, after this self-denying declaration, a royal mandate does

* See Vol. xx. p. 138.

not issue for destroying all the busts of Mr. Locke, and erecting in their stead those of Joseph Priestley, L. L. D. F. R. S.

Having thus cleared ourselves of the preface, we enter upon the Introduction, in which after he and Dr. Watts have made us free with the Eternal Being as if they were his privy counsellors, our author proceeds as follows:

‘The next advantage resulting from the same principle, and which is, in many respects, both the cause and effect of the former, is, that the human species itself is capable of a similar and unbounded improvement; whereby mankind in a later age are greatly superior to mankind in a former age, the individuals being taken at the same time of life. Of this progress of the species, brute animals are more incapable than they are of that relating to individuals. No horse of this age seems to have any advantage over the individuals of this kind that lived many centuries ago; and if there be any improvement in the species, it is owing to our manner of breeding and training them. But a man at this time, who has been tolerably well educated, in an improved christian country, is a being possessed of much greater power, to be, and to make happy, than a person of the same age, in the same or any other country, some centuries ago. And, for this reason, I make no doubt, that a person some centuries hence will, at the same age, be as much superior to us.’

These are discoveries much in character of the writer, but are the direct reverse of Horace’s observation:

Ætas parentum peior avis tulit

Nos nequiores, mox daturos

Progeniem vitiosorem.

“Our fathers have been worse than theirs,

And they than ours.---Next age will see

A race more profligate than we,

With all the pains we take, have skill enough to be.” }
 Roscommon.

But setting the authority of Horace (who was a poet and a wit) aside, we can by no means assent to the Doctor’s supposed progressive melioration of the human species, either as to morals or intellects. If the present age has improved in some arts, is it not far short in others, when compared to their state under many former periods, and even that which immediately succeeded the revival of literature; not to mention their former existence in Greece and Rome? Will our author pronounce this age to be improved in purity of manners, and the practice of all the social virtues, beyond any that former times ever produced? If he does, we will venture to say that he is singular in his opinion.

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'In these circumstances, if I be asked what I mean by *liberty*, I should chuse, for the sake of greater clearness, to divide it into two kinds, *political* and *civil*; and the importance of having clear ideas on this subject will be my apology for the innovation. *Political liberty*, I would say, consists in the power, which the members of the state reserve to themselves, of arriving at the public offices, or at least of having votes in the nomination of those who fill them: and I would chuse to call *civil liberty* that power over their own actions, which the members of the state reserve to themselves, and which their officers must not infringe. *Political liberty*, therefore, is equivalent to the right of magistracy, being the claim that any member of the state hath to have his private opinion or judgment become that of the public, and thereby control the actions of others; whereas *civil liberty* extends no farther than to a man's own conduct, and signifies the right he has to be exempt from the control of the society, or its agents: that is, the power he has of providing for his own advantage and happiness.'

We are afraid that the Doctor, in this very profound discovery, attempts to establish a distinction without any difference, as the words *civil* and *political*, in their original significations, are precisely the same, though the etymology of the one is Latin, and the other Greek; so that we more than suspect he has made a small mistake, by substituting *civil* for *personal* liberty. Thus much for the Introduction; and now for the body of the work, which is to excel all that Locke ever thought, or Harrington planned.

After a candid perusal, we can discover nothing new, except the absurdities, in this boasted performance; nothing worthy *tanto biatu*. On the contrary, we meet only with common-place sentiments, and miserable perversions of history. The Doctor's zeal for liberty seems, sometimes, even to abstract his ideas from common-sense. Is there a bigot, be his persuasion what it will, who will deny that the safety of the people is the supreme law; which is the important secret that this writer has discovered, and forms the whole substance of his book? Even Filmer never questioned that great maxim. His absurdity lay in the manner of his establishing it. Our author seems to lodge an infallibility in the people, as if they never had been in the wrong. The following is a most curious specimen of the Doctor's political reasoning, and his profound researches into government:

'In large states, this ultimate seat of power, this tribunal to which lies an appeal from every other, and from which no appeal

appeal can even be imagined, is too much hid, and kept out of sight by the present complex forms of government, which derive their authority from it. Hence hath arisen a want of clearness and consistency in the language of the friends of liberty. Hence the preposterous and slavish maxim, that whatever is enacted by that body of men, in whom the supreme power of the state is vested, must, in all cases, be implicitly obeyed; and that no attempt to repeal an unjust law can be vindicated, beyond a simple remonstrance addressed to the legislators. A case, which is very intelligible, but which can never happen, will demonstrate the absurdity of such a maxim.

Suppose the king of England, and the two houses of parliament, should make a law, in all the usual forms, to exempt the members of either house from paying taxes to the government, or to appropriate to themselves the property of their fellow-citizens: a law like this would open the eyes of the whole nation, and shew them the true principles of government, and the power of governors. The nation would see that the most regular governments might become tyrannical, and their governors oppressive, by separating their interest from that of the people whom they governed. Such a law would shew them to be but servants, and servants who had shamefully abused their trust. In such a case, every man for himself would lay his hand upon his sword, and the authority of the supreme power of the state would be annihilated.

These are observations which have been hackneyed by every party-writer, and were the great themes of abuse during the administration of Sir Robert Walpole; but they mean no more than that it is supposable a constitution may be *felo de se*. Without enquiring whether this is not a *suppositio non supponenda*, because it never happened in Great-Britain, during the Doctor's favourite period of *exit tyrannus regum ultimus*, the constitution was not *felo de se*, because it was murdered by the army. But why are we not to suppose, what has more than once happened in Great-Britain, that the author's supreme and upright legislators, the Mob, have often not only attempted to destroy the constitution, but to murder every foreigner in the kingdom, nay every member of their own community who could either read or write? In short, if wild suppositions are to form a basis for abolishing constitutions, none can ever exist.

The remaining parts of this performance are equally trite, languid, and uninteresting; and, if we mistake not, the substance of it has been again and again printed in the Doctor's other works; so that this is at best but a yamped publication.

XI. *Terra*

XI. *Terra Australis Cognita : Or, Voyages to the Terra Australis, or Southern Hemisphere, during the sixteenth, seventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, and the Productions of the Countries, hitherto found in the southern Latitudes ; the Advantages that may result from further Discoveries on this great Continent ; and the Methods of establishing Colonies there to the Advantage of Great-Britain. With a Preface by the Editor. Vols. II. and III. 8vo. Pr. 6s. each.* Donaldson.

THE first volume of this useful and entertaining work was published in 1766, and contained the discoveries made in the *Terra Australis* during the sixteenth century. Of that volume, and the plan which Mr. Callander has pursued in this collection, we gave a full and particular account in vol. xxiii. of our Review.

The two volumes which are now published, complete the author's design ; containing accounts of the voyages made to the southern parts of the globe, during the seventeenth and eighteenth centuries, ending with that of commodore Byron in 1765. The materials which compose these two volumes are collected not only from our English writers, but from foreign journals, some of which have not appeared in our language before. The whole includes sixty-three articles, illustrated with such charts and maps as were thought necessary in a work of this nature.

In the last book the author considers, by what methods these discoveries, hitherto vague and partial, may be rendered more regular and uniform ; and in what manner we may best expect to open a communication with the interior parts of these countries, or form establishments upon their coasts.

There is no doubt but this work may be of great utility, as it has a tendency to advance the knowledge of geography and navigation in regions which are certainly very extensive, and may therefore amply repay any European power for the trouble and expence attending their investigation.

If some person (and none is better qualified for it than Mr. Callander) would give us a history of the arctic regions in this manner, it might serve to throw some light on the famous questions relating to a N. W. and N. E. passage through those seas, the peopling of America, and other points equally curious and interesting to us, both as men, and as citizens of the first trading nation of the world.

MONTHLY CATALOGUE.

12. *The Trial of Frederic Calvert, Esq. Baron of Baltimore, in the Kingdom of Ireland, for a Rape on the Body of Sarah Woodcock; and of Eliz. Griffinburg, and Ann Harvey, otherwise Darby, as Accessories before the Fact, for procuring, aiding, and abetting him in committing the said Rape. At the Assizes held at Kingston, for the County of Surry, on Saturday, the 26th of March, 1768. Before the Right Hon. Sir Sydney Stafford Smythe, Knt. one of the Barons of his Majesty's Court of Exchequer. Published by Permission of the Judge. Taken in Short-hand by Joseph Gurney. Folio. Pr. 3s. Owen.*

NOTHING shews more strongly than this publication, the necessity of following the old adage, *Audi alteram partem*. In perusing this pamphlet, were we to stop at the evidence of the prosecutrix, we could not hesitate a moment in concluding the prisoner to be guilty; but when we proceed to the defence he makes, his criminality vanishes, or at least becomes venial. Though the prosecutrix appears to have been bred up in total ignorance of fashionable life, a stranger even to plays and innocent diversions, without applying to any other study (if we except her own business of a milliner) but that of the scripture, and religious books, yet her evidence, notwithstanding the many cross examinations she underwent, is amazingly clear, consistent, and steady. She speaks nothing but the very thing she ought; and though it was impossible for her to foresee the questions that were put to her, yet she answers, each with precision and propriety.

It required no uncommon force of evidence to destroy so clear and well-connected a charge. The prisoner's witnesses are no fewer than thirty, some of them in low stations of life, and they are examined upon questions arising at various periods, during and after the cohabitation of the prosecutrix with the prisoner. It is only doing justice to the jury who acquitted his lordship when we say, that a consistency of evidence among so many witnesses, each of whom was examined apart, is next to impossible, if they spoke from any influence but that of truth. They flatly contradict the prosecutrix in many particulars, and leave the reader under some difficulty in believing how it is possible that a woman, so atrociously wronged as the prosecutrix swore she was, so determined upon punishing the ravisher, and so unwilling that he should repeat his crime, should live with him from the 16th of December to the 20th of the same month; should keep (as appears from her own examination she did) various companies, and visit various places, through the most public streets

streets of this crowded metropolis, without suffering her indignation to burst forth by bawling out for assistance. We have often condemned, in reviewing novels, the improbability of such adventures; but the situation and case of the prosecutrix is more improbable than any we meet with even in fiction.

It would exceed our usual limits should we enter into particulars; we shall therefore fix upon one fact in which all parties are agreed, and which the judge who tried the prisoners very justly thought was the strong part of their case; we mean the proceedings when she was brought by Habeas to Lord Mansfield's house, as they are laid down with great perspicuity by Mr. Way, whom we cannot suppose to have been influenced by the prisoners, and must be deemed an unexceptionable witness.

Mr. Way. I was at Lord Mansfield's house, I happened to be in the room with my Lord about ten minutes before Lord Baltimore and Miss Woodcock came in; his Lordship desired me to stay, saying he had sent for his clerk, who was not come. A little after, the servant came into the study where I was, and said, that Lord Baltimore and this lady were without, upon which Lord Mansfield ordered me to go out and acquaint Lord Baltimore, he could not see him at that time, but to bring Miss Woodcock into him. His Lordship desired she would sit down, and desired me not to go out of the room. After she had sat down, and seemed composed, Lord Mansfield asked her at first, how she came to go away from her father in this manner? She said, that she begged to be excused from giving an account of that, she would tell that to her father alone. My Lord Mansfield said, he did not want to know any of her family-concerns, but that he wanted to know whether she was under any constraint from Lord Baltimore, or was confined by him? She answered, Not in the least, or words to that effect, for I had agreed to stay with him: he repeated it again several times, and she said, I had agreed to stay with him, several times over. He asked her about part of a letter, something wrote at the bottom of the letter to her father, if it was her handwriting? She said it was. He asked her about a person who had seen her from Lord Baltimore's window? She said, she had seen a person whom she knew about the house, and she said that she beckoned to him to come to another window: accordingly, upon her meeting him at the window, he asked her if she was well? She said yes; and she said, that the reason why she beckoned him to come to the window was, that her father might be satisfied, and might know she was well; and that he said, Then you are well, and have been well, or words to that effect, and at last asked, Is all well? on which she said

said she turned away from the window. Lord Mansfield asked her in this kind of way, I think, from the affidavit, You are of age, of five or six and twenty? She said she was. Because, says he, if you was not of age, I should not take your answer so easily, but I should take you away. She answered, As I am of age, I know you cannot do it, my Lord: she repeated it several times. She had mentioned something about her father, before Lord Mansfield asked her if she would see her father. She said, she should be glad to see her father, and tell him she was well: he was ordered to be sent for to some neighbouring house; and she sat down about ten minutes, while her father was sent for, and said nothing. A message was brought in that the father was come into the hall, and his Lordship directed me to let the father and sister in, and asked her if she would see her sister; he asked her also whether she was afraid to see her father? She said no. His Lordship directed that her father and sister should be put into a room with her by themselves, and no other person with them: accordingly they were left together half an hour, I believe, or more. When they came out, notice was carried in to Lord Mansfield, that they had had their conversation, and he came out to them into the anti-room. As to what passed then, a great many people were called in, and I was not very close by, I happened to be in another room, and was not very near, a great many were nearer. Upon a messenger shewing unto my Lord that they were desirous of seeing him, my Lord stepped into his anti-room, and they were all called in.

Lord Baltimore. Had you an opportunity of making any observation on Miss Woodcock's behaviour, while with Lord Mansfield; did she seem to know for what purpose she was brought there?

Mr. Way. My Lord desired her to be composed, she had a good deal of time to be so, and after those questions were asked, there was near ten minutes before her father came: she sat by the fire-side, she on one side, my Lord Mansfield on the other.

Lord Baltimore. Did she seem frightened, or concerned?

Mr. Way. I cannot say that I saw any particular fright; she answered my Lord Mansfield with a positive smile upon her countenance, when she said, No, my Lord, you cannot take me away, for I am of age.

Mr. Cox. Was that repeated more than once; I am of age, I know you cannot do it?

Mr. Way. Yes.

Mr. Cox. Did she say how she came by that information?

Mr.

• *Mr. Way.* She did not give any account how she came by that information.

• *Mr. Cox.* You say my Lord Mansfield desired her to be composed, then I should conceive his Lordship thought she might be otherwise?

• *Mr. Way.* He ordered her to sit down and compose herself; she seemed to have a smile of positiveness, not a direct smile.

• *Mr. Cox.* Did you see her give her evidence here?

• *Mr. Way.* No.

• *Mr. Cox.* That smile seems natural to her.

What result can be formed from this testimony, which stands unconnected with the charge against the prisoners, but that, if his lordship did actually commit the rape, the prosecutrix (as Cowley says old Rome did upon Julius Cæsar) smiled upon her ravisher—at least after the affair was over.

We should willingly gratify the curiosity of our readers, by giving them farther extracts from this remarkable trial; but we apprehend it would be unfair to give the evidence of one party upon any single point, unless we had room to admit that of the other. If we mistake not, however, future publications on the same subject may give us an opportunity of resumming it. Upon the whole, our opinion is somewhat like that of Elizabeth concerning two excellent Latin scholars, George Buchanan and Walter Haddon: *Buchananum* (said she) *omnibus ante pono*; *Haddonum nemini post pono*; that is, “I esteem Buchanan to be the first Latinist in the world, but I think Haddon second to none.”—We think the charge is fully proved, but that no reply can be made to the defence.

13. *Observations on S. W*****k's own Evidence, relative to the pretended Rape, as printed in the Trial.* 4to. Pr. 6d. Peat.

Most of these observations are slight, some are false, and a few of them shrewd; but, upon the whole, this is a catchpenny publication.

14. *Critical Observations on each Sentence of a late Defence; where in the Whole is proved to be inelegant, incorrect, vague, frivolous, inconsistent, and sophistical. Humbly inscribed to a certain Noble Lord. By a Gentleman of the Inner Temple.* 4to. Pr. 1s. Red-mayne.

These remarks are the production either of some frothy lawyer or a wretched enthusiast, and are equally destitute of accuracy, language, and sentiment.

15. *A Mirror for Courts-Martial: in which the Complaints, Trial, Sentence, and Punishment, of David Blakeney, are represented and examined with Candour. By C. Lucas, M.D. 8vo. Pr. 1s. Steel.*

The reading of this pamphlet struck us with horror; and without entering into the author's reasoning upon court-martials, or the justice or injustice of Blakeney's complaints, we shall lay before the reader a concise account of his sufferings.

He had, according to Dr. Lucas, been commissioned by his fellow matrosses, of the royal regiment of artillery, to complain of certain grievances which they suffered, with respect to deductions, stoppages, cloaths, and other matters; but to avoid the penalty of mutiny, Blakeney generously agreed to enter the complaint in his own name, and to take all the consequences upon himself. A regimental court-martial, of which it seems the members are not sworn, was held upon Blakeney's complaints; though his judges were, perhaps, the very persons he principally accused; and he himself was committed a close prisoner to the guard-house, where he received some hush-money, upon certain heads of his complaint, which were afterwards suppressed.

Blakeney insisted upon being tried by a general court-martial; upon which he was freed from his imprisonment; but this general court-martial, though some of the original complaints had been suppressed, found him to be a seditious and litigious man, and *humanely* ordered him to receive five hundred lashes at the head of the garrison at Dublin. We shall not take up our reader's time with the arguments brought by the doctor against the justice of this sentence; it is sufficient to say, that when he came to the place of punishment, he plunged a knife several times into his belly, and threw it to the most cruel and insolent of his tormenters.

We are here to observe, that four officers who had sat in Blakeney's regimental, sat in the general court-martial. It being, after what had happened, thought improper to inflict the punishment awarded by the general court-martial upon Blakeney, Dr. Lucas took that opportunity of moving for a parliamentary enquiry into the case of the matross, but without effect. It seems, however, that he was offered his pardon, if he would confess himself in the wrong, and ask pardon of his commanding officers. But he swore he would not put his hand to a falsehood, to procure a thousand guineas in the place of every lash he was to receive; and that he would suffer his flesh to be whipped off or torn from his bones, before he would certify a lie. In short, when he was able to bear his punishment,

ment, he marched coolly and intrepidly to the place of execution; where 'the deputy-executioners, after shewing how perfect their instruments of torture, how well prepared their mounted hanks of knotted whip-cord were, got their orders, each as slowly and deliberately, and effectually as possible, to inflict the allotted number of lashes.' The poor fellow bore his punishment without a moan, a sigh, or even a muscle of his body winching. His mangled flesh would have been pickled with salt brine, had it not been for the interposition of the surgeon of the artillery. The doctor, however, towards the close of his pamphlet, informs us, that the present lord-lieutenant remitted three hundred of the five hundred lashes. Such are the contents of this pamphlet, which is written with a humane and patriotic view of rescuing free-born subjects from being tried by the very parties whom they complain of, and bringing them nearer, than they are at present, to those privileges which every subject of his majesty ought to enjoy.

16. *Remarks on a Pamphlet, entitled, A Mirror, &c. (written by C—s L—s, M.D.) drawn from the Proceedings of a general Court Martial, on the Trial of an Appeal, brought before them by David Blakeney, Matrosi. Also, an Appendix, containing, the Copies of several Depositions, &c. 8vo. Pr. 1s. Steele.*

This is written by a red-hot advocate for the horrid proceedings mentioned in the preceding article. All the author's zeal does not, however, invalidate any of the compassionate and constitutional arguments urged by Dr. Lucas. The writer indeed nibbles at some unimportant circumstances in the trial, and publishes certain affidavits in the appendix: but, if we mistake not, they are all made by officers or soldiers of the army. In short, the whole of these Remarks rather aggravate than mitigate the treatment of the unhappy criminal.

17. *East India Oppression; or the unparalleled Case of Captain Richard Black, who after Fourteen Years irreproachable Service, for which he had Thanks, and a Certificate from the Governor and Council of Fort St. George; after being dismiss'd the East-India Company's Service by the said Governor and Council, the 24th of March, 1763, without a Court-Martial, for only signing an Address, with all the other Officers, to have their Half Batta restored; all the said Officers Letters on his Behalf; his Letters, Memorials, &c. to the Governor and Council; his Memorials, &c. to the East-India Directors; Letters to Lord Clive, &c. 1767; No Redress; Letters No. 15, 19, and 20, have never been answered. 8vo. Pr. 6d. Millan.*

The whole of this gentleman's case is contained in the title-page. The nature of military service in the East-Indies seems
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to require the most implicit obedience from officers as well as soldiers ; so that the most distant application by way of demand or request is dangerous to the company, though, as in the present case, it might be granted voluntarily and of free will.

It is upon those principles alone that the treatment of captain B. can be justified. We are ignorant whether any aggravation of his censure arose from his personal behaviour.

18. *The Case of his Grace the Duke of Portland, respecting Two Leases, lately granted by the Lords of the Treasury to Sir James Lowther, Bart. With Observations on the Motion for a Remedial Bill, for quieting the Possession of the Subject. And an Appendix, consisting of Authentic Documents.* 8vo. Pr. 1s. Almon.

We learn from this Case, that a certain baronet has obtained from the Lords of the Treasury a grant of property which has been for about seventy years vested in the family of a noble duke, by a grant from king William. The author of this pamphlet complains, that the baronet's grant was obtained in a clandestine, undue, surreptitious manner, and contrary to promises which had been made to him. He urges that, if such a proceeding should be encouraged, no man is secure of the property he has received from the crown ; and that it is in the power of the crown's servants, by abusing the maxim of *nullo tempore occurrit regi*, that no length of time bars the king, to shake the estates of half the subjects in England. As a decision of this important question cannot come before a court of criticism, we humbly presume we have done our duty in barely stating it.

19. *A Reply to a Pamphlet, entitled, "The Case of the Duke of Portland, respecting Two Leases lately granted by the Lords of the Treasury to Sir James Lowther, Bart."* 8vo. Pr. 1s. Kearsley.

This Reply, which, if we mistake not, is reprinted from the daily papers, exhibits the fore-mentioned Case in a very different light. The author, who writes with great perspicuity and energy, is a professed champion for the proceedings of the Board of Treasury, and, if the facts advanced are true, we think he has fully overthrown all the allegations stated in the noble duke's Case. We therefore apprehend (still supposing this writer's facts to be true) that the single question which occurs to a reader, till the matter receives a legal decision, is the following, viz. Admitting that the property in question was not comprehended in king William's grant to his grace's predecessors, whether the seventy years possession of it in his family

family does not give him a right to it in perpetuity; and whether there is not the same reason now, as there was in the 21st of James I. for the general quiet of the subject against all pretences of concealment whatsoever?

20. *Observations on the Power of Alienation in the Crown before the First of Queen Anne, supported by Precedents and the Opinions of many learned Judges. Together with some Remarks on the Conduct of Administration respecting the Case of the Duke of Portland.* 8vo. Pr. 1s. Almon.

This is a sensible, well-written pamphlet in favour of the duke of Portland's claim; but contains too much acrimony against those who are supposed to be his enemies, by forwarding the grant to the baronet. The whole turns, as we have already observed, upon matters of fact, and points of law, which are to be argued in the highest tribunals known in this nation. We shall therefore, for the reasons already mentioned, forbear giving any opinion as to the argumentative part; tho' we do not think the author has fully refuted every part of the answer to the duke of Portland's Case.

21. *A Defence of the Administration from the Charges brought against them in a Pamphlet, entitled, "The Case of the Duke of Portland, &c."* 8vo. Pr. 1s. Bladon.

It is difficult to say which is most predominant in this despicable publication, inconsistency, ribaldry, unmanly abuse, or dulness.

22. *An Address to the Electors of Great Britain, on the Choice of Members to serve them in Parliament, so as to render the Nation that essential Service which its Distresses so greatly demand at this Important Crisis. To which is added, the Test of Patriotism. By a Lover of his King and Country.* 8vo. Pr. 6d. Lewis.

This is a most lamentable, and, indeed, pitiful, address upon the old subject of patriotism. The author, in haranguing against electors for parliament men taking bribes, applies the case of the corrupted voter to the following fact.

Very awful was the judgment of God upon a woman at the Devizes-market in Wiltshire, about twelve years ago, who, upon buying some commodity in conjunction with some of her neighbours, through a covetous disposition, held back her share of the purchase-money, at the same time wishing a curse upon herself if she had not paid it; though, upon searching, the money was found upon her. No sooner had she uttered the imprecation, than, to the astonishment of the be-

holders, she instantly dropt down dead: and there is a memorial of it fixed up in the market-place, which I saw myself last year, as an awful admonition and benevolent warning to every one to beware of covetousness, that is so often attended with such marks of the divine displeasure.'

Patriotism, like charity, covers a multitude of sins; we mean, against grammar and common sense.

23. *A Letter to the Right Hon. Thomas Harley, Esq; Lord Mayor of the City of London. To which is added, a Serious Expostulation with the Livery, on their late Conduct, during the Election of the Four City Members. By an Alderman of London.* 8vo. Pr. 1s. Bingley.

This is a most abusive letter, penned by an ignorant writer, who again and again supposes that the present lord-mayor of London's grandfather was committed to the Tower 'for his unreasonable attempts to defeat the protestant succession, and bring in a popish pretender.' In short, the whole performance is a composition of illiterate malice, arising from the malignancy of party, and the disappointment of a certain faction, upon Mr. Wilkes' not being returned member of parliament for the city of London.

24. *A North Briton Extraordinary; Number 45; or, a Serious Address to all honest Englishmen, and Lovers of their King and Country.* 4to. Pr. 3d. Nicoll.

A stupid attempt to abuse Mr. Wilkes.

25. *A Dialogue between the Two Giants at Guildhall, humbly addressed to John Wilkes, Esq; To which is added, a Versification of two of Mr. W——'s Election Pieces.* 4to. Pr. 1s. Steare.

This Dialogue represents the two giants as Anti-Wilkesians, which is all the character we can give of the pamphlet. The conversation is such as may be expected from two logs.

26. *The Battle of the Quills; or, Wilkes Attacked and Defended. An Impartial Selection of all the most Interesting Pieces, Argumentative, Declamatory, and Humorous, in Prose and Verse, relative to John Wilkes, Esq; written by his Adversaries, his Partisans, and Himself, from the Time of his declaring himself a Candidate to represent the City of London in Parliament to his being elected Knight of the Shire for the County of Middlesex, to which is prefixed, an Account of the Nature of Outlawry.* 8vo. Pr. 1s. 6d. Williams.

A recapitulation of all the pieces which have been printed in the public papers concerning this celebrated outlaw. If this pub-

publication survives to future times, it must make posterity stare.

27. *The Victim. A Poem. Inscribed to John Wilkes, Esq.* 4to. Pr. 1s. 6d. Steare.

This poem seems to be intended as a panegyric upon Mess. Wilkes and Colman, and a satire upon others who shall be nameless. The reader, however, may judge from the following lines.

' O may destruction wait the villain's head,
Who first advanc'd our precious daily bread,
Scotchman or English, whoso'er he be,
May fate prescribe an ax his destiny,
May justice all his latent projects mar,
And fix his hateful head on Temple-Bar,
Scotchman or English: I will not dispute.
The greater knave a B——d or a B——,
Or found the cause from whence such evils rise,
I'll leave that task to time's all-seeing eyes,
And wait the promise of the wise and great,
Who move by interest's mighty wheel of state,
To do, or to undo a nation's right,
To rise in glory, or to sink in night.'

It is only doing justice to this bard to say, that he seems to have caught some lucid intervals during his frenzy, or, to make use of the poetic word, enthusiasm, of versifying; for some of his lines are by no means despicable. Let us, however, give him two words of advice: the first is, that, before he sits down to write, he should fix upon a plan, or rather a party, that he may not, like Sir Francis Wronghead, say Ay, when he should have said No. The other is, that in his next publication he should, if he cannot do it himself, employ somebody to correct the errors of the press.

28. *An Ode to Liberty, inscribed to the Right Hon. Thomas Harley, the Lord-Mayor of the City of London.* 4to. Pr. 6d. Wilkie.

This Ode, if performed as a school-boy's holiday-exercise, ought to save the author from a flogging; but his master should tell him, at the same time, never to attempt another ode.

29. *Eleutheria: a Poem. Inscribed to Mrs. Macaulay.* 4to. Pr. 1s. Cadell.

It would puzzle a parliament of critics to determine whether this hermaphroditical performance is verse or prose. From the

manner of printing it, and the sublimity of the nonsense it contains, we suppose the author meant it for poetry.

30. *The Parables of our Lord and Saviour Jesus Christ. Done into familiar Verse, with occasional Applications, for the Use and Improvement of Younger Minds. By Christopher Smart, M. A. sometime Fellow of Pembroke-Hall, Cambridge, and Scholar of the University.* 8vo. Pr. 3s. Owen.

We do not remember to have met with any poet whose compositions are more unequal than those of Mr. Smart. Some of his pieces are distinguished by undoubted marks of genius, agreeable imagery, and a fine poetical enthusiasm. Others are hardly superior to the productions of Sternhold or Quarles. The work before us is of the lower class, containing about seventy parables, and some other passages of the New Testament, in plain, familiar verse, adapted to the capacities of children; to whom it may certainly be of use, as it will serve to give them an idea of our Saviour's discourses, and furnish them with pious instructions; but it is not calculated to please their imaginations, or improve their taste in poetry, as the reader will perceive by the following specimen.

‘ The LOST SHEEP.

‘ Then all the publicans drew near,
And profligates, his word to hear;
Which congregation did displease
And grieve the scribes and pharisees;
Who said, the sinner this man joins,
And with th’ exactor sits and dines.

‘ Then he this parable began—
Is there of you a single man,
If worth a hundred sheep in stock,
And lose but one of all the flock,
Who does not quit the ninety odd,
Left to the providence of God,
And hies him to regain his loss?
Which, when he finds it, thrown across
His shoulders, joyful home he bends,
And calls his neighbours and his friends,
“ Rejoice with me, for I have made
“ Discov’ry of the sheep that stray’d.”
So likewise joy in heav’n shall be
More for one sinner’s contrite knee,
Than ninety-nine without offence,
Who have no need of penitence.’

31. *The*

31. *The Christiad, a Poem. In Six Books; translated from the Latin of Marcus Hieronymus Vida. By J Cranwell, M. A. Rector of Abbots Ripton in Huntingdonshire. 8vo. Pr. 5s. Doddsley.*

Those who are disposed to read a poem which places the life and actions of our Blessed Saviour in the most beautiful and striking light, will not find their taste ungratified in the perusal of this translation; of which the following passage may serve as a specimen.

Now shot from ether, with a rushing sound,
A radiant gleam of glory blaz'd around.
For lo ! th' almighty fire reveal'd to fight
A cloud, that glitter'd with bright rays of light.
Rapt in the whirlwind Christ himself appears,
And on his front unusual splendor wears ;
The sudden glories on his form bestow'd,
Display th' undoubted tokens of a God.
From his bright locks ambrosial odours rise,
And heav'n's own image sparkles in his eyes.
Not less resplendent was his visage found,
With rays cœlestial glitt'ring all around ;
Than when the golden fountain of the day
Begins his orient glories to display ;
In ocean's mirror we his form behold,
And the bright mountains seem to glow in gold.
Such to his wond'ring friends the God appears,
In state attended by two sacred seers :
One in a fiery chariot rapt on high,
Was whirl'd by coursers thro' th' etherial sky.
The other led from Pharaoh's hostile coast
The tribes of Israel, an unnumber'd host ;
And while thro' dreary wastes forlorn they stray ;
Taught them religious laws and customs to obey.
At once the mansions of etherial light,
And heav'n's stupendous court appear'd to fight.
Then the great fire, effulgent from a cloud,
Embrac'd his son, and thus was heard aloud ;
" Behold my son below'd, my joy alone ;
" His just dominion let all nations own."
Nor added more ; the heav'nly choirs around,
In various concert due applauses found.
At length the hero from the ground uprears
His friends, astonish'd and o'erwhelm'd with fears ;
And in his own accusom'd form appears.

32. *The Pastor, a Poem: or, A Caution against Error and Delusion. With a Remark on the Doctrine of Perfection. Recommended to the World in General; the Methodists in Particular: and Dedicated to the Rev. Mr. Whitfield.* 4to. Pr. 1s. Tilley.

In the dedication to Mr. Whitfield, the author gives this account of his poem; 'I have endeavoured to delineate two characters, under the title of *The Pastor*; the one in a state of nature blind to himself and the spirituality of the word of God; the other a faithful ambassador of the prince of peace, acting under the influence of the holy spirit. The character of the former is applicable to many; that of the latter but to few; among which permit me to rank Mr. Whitfield; and to apply the character of the faithful pastor to him, in the words that Nathan did unto David, upon another occasion—*thou art the man.*'

One sample of this writer's versification will be sufficient.—All faithful pastors, he says,

'A perfect clear distinction make,
Nor ever law for gospel take;
But law and gospel rightly sever,
And never join them both together;
Nor in man's great salvation join
The fallen will, with grace divine.
This sacred knowledge, 'tis the duty
Of every priest to learn and study;
And rightly to distinguish what
True gospel is, and what is not.
For want of this what sad mistake
The mind of man it apt to make:
No error sure is half so bad,
As that which in religion's made.'

The writer who composes such rhymes as these, has not the least pretensions to the name of a poet; and insults the taste of the public, when he sends them into the world.

33. *Occasional Verses on the Death of Mr. Sterne. To which is added, an Epistle to a Young Lady, on the Taste and Genius of the Times.* 4to. Pr. 1s. Murdoch.

These verses, which are not destitute of merit, are composed by a friend and admirer of the late Mr. Sterne. Waller the poet told king James (who questioned him why he did not succeed so well in his compliments to the family of Stuart, as he did in his panegyric upon Cromwell) that fiction was the province of poetry; and the same apology may be made for this per-

performance. How singular it is in its kind, the reader may perceive by the following quotation:

' But whether, 'mid th' ethereal plains,
Thy soul a happy seraph reigns,
Or in the dark and loathsome cell,
Thy prison-house, is doom'd to dwell,
To feed with ceaseless groans and sighs,
Curs'd thought! the tyrant of the skies;
Or milder, yet, ah cheerless lot!
Is in oblivion's gulph forgot,
Thy worth and fame 'mongst men shall live,
Whilst wit, sense, humour, pleasure give.'

The Epistle to a Young Lady is in imitation of another gentleman's manner, as we learn from the following lines.

' Yet let me beg one moment more,
One moment short, and I give o'er,
To name the man to whom I owe
Whatever claim I have to praise,
If these lines unaffected flow:
Gay Cooper, in whose easy lays,
Fruits of literary leisure,
Virtue married is to pleasure,
And science, crown'd with roses, strays;
While poetry and eloquence,
With an influence soft and kind,
Steal gently on th' uneasy mind,
And all their luscious spoils dispense.
So steals along the thirsty vale
A zephyr from the dewey mead,
Where flow'rs their essences exhale,
And streams their winding courses lead;
The rose resumes its lively hue,
The lily lifts its languid head,
And violets drooping in their bed
Again their lost perfumes renew.'

The preceding part of this Epistle contains strictures upon the most eminent of the English poets; and in one passage the author is severe, but we think with great injustice, upon Mr. Gray's celebrated odes. After the specimens we have produced, the reader perhaps will be of opinion with us, that the author is a sprightly, lively versifier.

34. *The Fig Leaf.* 4to. Br. ss. Tomlinson.

This is another puzzling performance; for it is hard to say whether the author ought to belong to the purlieus of Parnassus

nassus or of Moorfields. We suspect the latter has the prior claim to his company, as his performance is a wretched imitation of Tristram Shandy in his most exceptionable manner.

35. *The Rape of the Smock. An Heroic-Comic Poem. In Two Canto's.* 8vo. Pr. 6d. Brown.

We are not certain whether this despicable performance is not a republication; however, whether it is or not, it deserves no farther notice.

36. *The New Foundling Hospital for Wit. Being a Collection of Curious Pieces, in Verse and Prose: written by Lord Chesterfield, Lord Hardwicke, Lord Lyttleton, Sir C. H. Williams, Mr. Wilkes, Mr. Churchill, Mr. Garrick, Mr. Potter, Dr. Akenfide, and other Eminent Persons.* 8vo. Pr. 1s. Almon.

We have already reviewed many of the pieces contained in this pamphlet; and those which we have not, being printed from the daily or other papers, do not properly fall within our plan of publication.

37. *Zenobia: a Tragedy. As it is Performed at the Theatre. Royal in Drury-Lane.* 8vo. Pr. 1s. 6d. Griffin.

Although the author of this tragedy has very candidly avowed his having consulted the pieces of Metastasio and Crebillon on this subject, yet he has by no means degraded our stage with a servile imitation of either. The Italian, French, and English poets have each founded their dramas on Tacitus, whose historical relation they have respectively varied according to their several imaginations. The tragedy before us contains many beauties: but the chief aim of the author seems to have been *to write for the stage*, as that of Crebillon *for the closet*. Both tragedies, however, will please the reader as well as spectator.

38. *Lionel and Clarissa. A Comic Opera. As it is Performed at the Theatre-Royal in Covent Garden.* 8vo. Pr. 1s. 6d. Griffin.

The author of *Love in a Village*, who revived the comic opera among us, has pursued that species of writing with more general success than any other writer for the stage. The present piece, indeed, omitting the songs, is a very pleasant comedy; and perhaps the airs, considering the *words* only, are no great addition to its merit. The author has attempted *pathos* as well as humour; and he has succeeded in both. The story may perhaps be charged with some improbabilities; but the fable of an opera should not be examined too severely.

39. *The*

39. *The Absent Man: a Farce. As it is acted by his Majesty's Servants, at the Theatre Royal in Drury-Lane. 8vo. Pr. 1s. Griffin.*

To render the character of an Absent Man entertaining on the stage, much more is required, and might have been expected, from a writer than a transcript from Bruyere: his Menalcas is a caricature from Theophrastus, whose original draught itself is much less pleasing, natural, and dramatic, than the Parson Adams of our inimitable Fielding.

40. *The Rider; or, Humours of an Inn; a Farce of Two Acts: As it has been Acted with general Approbation, and was intended for the Theatres in London. 8vo. Pr. 1s. Nicoll.*

All we know of this farce is, that a rider to a London dealer sets up to be a gentleman, and robs his master that he may maintain his whore. As to the rest of its contents, the reader must have more discernment than we pretend to, if he can discover in them either common sense, wit, plot, meaning, or propriety of any kind.

41. *An Introduction to Mineralogy: or, an Accurate Classification of Fossils and Minerals, viz. Earths, Stones, Salts, Inflammables and Metallic Substances. To which are added, I. A Discourse on the Generation of Mineral Bodies. II. Dr. Lehman's Tables on the Affinities of Salts. III. Tables on the Specific Gravities of Mineral Bodies. IV. A View of their respective Powers as Conductors of Electricity. By John Reinhold Forster, F. A. S. and Tutor in the Modern Languages and Natural History in the Warrington Academy. 8vo. Pr. 2s. 6d. Cadell.*

This performance exhibits, in a comprehensive view, a scientific enumeration of the various modifications of matter: wherein the different bodies are reduced to their proper genera, and their several characteristics delineated. It appears to have been originally intended for the benefit of an academical class; but cannot fail of being useful to all such as are desirous of acquiring a competent knowledge in that branch of natural history.

42. *Remarks on a Sermon lately published; entitled, "Masonry the Way to Hell." Being a Defence of that Ancient and Honourable Order, against the Jesuitical Sophistry and false Calumny of the Author. By John Thompson. 8vo. Pr. 1s. Evans.*

This pamphlet is almost half composed of citations; the remarks upon which amount to little more than a dull repetition

tion of an inference that the author of the Sermon is certainly a Jesuit.

43. *Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness hereafter.* 8vo. Pr. 1s. Bladon.

This is another refutation of the extraordinary Sermon against Masonry, which has so much agitated the fraternity, and exercised the rage of commentators. As this treatise breathes an uncommon spirit of enthusiasm, and the author of it has attacked the preacher at his own weapons, we are of opinion that it will prove the most popular of all the publications in the controversy.

44. *A Treatise on the Teeth. Wherein an accurate Idea of their Structure is given, the Cause of their Decay pointed out, and their various Diseases enumerated: To which is added, the most effectual Method of treating the Disorders of the Teeth and Gums, established by a long and successful Practice.* By Barth. Ruspini, Surgeon-Dentist. Small 8vo. Pr. 2s. unbound. Bladon.

Notwithstanding our refinement in personal decoration, and the many obvious advantages, in respect both of ornament and utility, resulting from a proper attention to the care of the teeth, the profession of a surgeon-dentist has been hitherto so little cultivated in this country, that it has been regarded rather as a manual and empirical, than a rational and scientific art. To rescue so useful and important a branch of practice from obscurity, has been reserved for the ingenious author of the performance now under our cognizance. This little treatise is a compendium of all that is most useful on the subject: containing an account of the anatomical structure of the teeth, their history, the nature and cure of the various disorders of the teeth and gums, with the rational treatment of dentition.

45. *A Treatise on the Disorders and Deformities of the Teeth and Gums. Containing the medical and surgical Treatment of each Case, the Care of Children in Dentition, and the various Methods which most effectually conduce to the Regularity, Beauty, and Duration of these Parts in every Stage of Life. Together with Observations on the Use and Abuse of Tinctures, Tooth-Powders, Brushes, &c. and Strictures on the present Practice, wherever it is found deceitful or pernicious. The whole illustrated with Cases and Experiments.* By Thomas Berdmore, of the Surgeons Company, and Surgeon-Dentist to his Majesty. 8vo. Pr. 3s. Doddsley.

Though this treatise is somewhat later than the former in publication, and upwards of three times its size, we do not find that it is superior in any article of essential utility.

46. *A New*

46. *A New Method of Curing the Small-Pox; by which that Disease, taken in the Natural Way, is rendered as void of Danger as when received from Inoculation. With a Specimen of Miscellaneous Observations on Medical Subjects; from the Latin of John Frederic Closs, A. M. Philosoph, and M. D. By a Physician.* 8vo. Pr. 1s. Collins.

The method here recommended is blistering; which is extolled as of the greatest advantage in all the stages of the disorder. We acknowledge the efficacy and extensive utility of epispastics; but as they generally expose the patient to much pain and uneasiness, and, if applied in all cases, would often be unnecessary; it seems more eligible to reserve them for an apparent exigence, than by the indiscriminate use of them to anticipate contingent indications.

47. *An Answer to Mr. Kirkland's Essay, towards an Improvement in the Cure of those Diseases which are the Cause of Fevers. Wherein is shown the Error of his Arguments for the Use of cold Water in extinguishing Fevers. By Archibald Maxwell, Surgeon.* 8vo. Pr. 1s. 6d. Becket and De Hondt.

This Answer is written with no less ingenuity than the Essay which originally occasioned it, and contains several arguments of weight against the use of cold water in extinguishing fevers, and the refutation of the doctrine of concoction. In regard to cold water, granting that remedy to be used successfully in certain cases, its beneficial influence must, however, be determined by such circumstances as limit the propriety and advantageous effects of every other general, though established rule of practice. That the ancients used it in particular cases, we have their own authority; but with what success is not clearly determined: and it is certainly more to be wished, than expected, that future experience should ascertain the salutary effects of a remedy, the use of which is repugnant to the principles of prescriptive theory.

48. *Animadversions upon the Conduct of the Rev. Dr. Rutherford in the Controversy which has followed the Publication of the Confessional. With a word to the Author of An Essay on Establishments in Religion, &c.* 8vo. Pr. 6d. Bladon.

These Animadversions are short and cursory; but many of them pertinent and just. The author is an advocate for liberty, and the Confessional, and speaks of its design and execution, with the highest commendations: but he censures the management of the controversy which that performance has occasioned. He observes that, in the answers to it, many pages have been wholly

wholly employed in quibbles, casuistical subtleties, and personal invectives. As to Dr. Rutherford, he says, Has he not complimented confessions at the expence of private judgment in all religious matters? Has he not attacked our natural rights, and thundered out his anathemas, in a manner very ill becoming him 'who occupies one of the first theological chairs in Europe?'

How far the Professor may have deserved this animadversion, we shall leave our readers to determine.

49. *Relly against Relly: Or, The Lie of Satan Detected; as maintained and supported by Relly and Cayley, in Opposition to the Holy Ghost.* 8vo. Pr. 6d. Law.

The design of this writer is, to refute the false and unscriptural notions of Mess. Copping, Cayley, and Relly. If we may form a judgment of them by this pamphlet, (which, perhaps, is not the production of a more enlightened genius) we never desire to hear more of Copping, Cayley, and Relly. A dispute of this nature, between such antagonists, naturally reminds us of the following lines:

'Thus one fool lolls his tongue out at another,
And shakes his empty noddle at his brother.'

50. *ΦΡΟΝΗΜΑ Τῆ ΠΙΝΕΥΜΑΤΟΣ: or, the Grace and Duty of being Spiritually Minded, Stated and practically Improved.* By John Owen, D. D. Abridged by Henry Mayo, M. A. 12mo. Pr. 2s. 6d. E. and C. Dilly.

The author of this work was a student of Queen's College, Oxford, about the year 1628; but afterwards became a celebrated preacher among the Independents. He wrote a multitude of books, a catalogue of which the reader, if he chooses, may find in Wood's *Athenæ*. This tract was printed at London in 1681, in quarto, two years before the author's death. It was the substance of several discourses delivered from the pulpit. Mr. Mayo, thinking it a valuable and useful treatise, but rather too prolix and immethodical, has presented it to the public in a more agreeable and commodious form; having omitted what appeared to be redundant, transposed some passages, reduced the number of chapters, and made a little alteration in the doctor's method and style. He assures us, however, that nothing material has been omitted; and hopes that he has preserved the *spirit* of the author. As he certainly was actuated in this undertaking by a good intention, we heartily wish, that the pains he has taken to rescue a piece of literary lumber from the gulph of oblivion, into which it was quietly descending, may meet with an adequate reward.

51. *The*

51. *The Witness of the Spirit. A Sermon preached before the University of Oxford. By Thomas Randolph, D. D. President of C. C. C. Arch-deacon of Oxford, and Lady Margaret's Professor of Divinity.* 8vo. Pr. 1s. Fletcher.

The author's design in this discourse is to shew, that the doctrine of assurance, as maintained by some of the Methodists, has no foundation in scripture, at least in these words of St. Paul, *The spirit itself beareth witness with our spirit, that we are the children of God.* Rom. viii. 16.

In explaining the manner in which the spirit beareth witness, he says, that it should be observ'd, that the spirit is here said to bear witness, not to our spirit, but *with* our spirit. The testimony of our own minds and consciences is on all sides acknowledged. What St. John says is very plain, *If our heart condemn us not, then have we confidence towards God.* But it may be ask'd, If this confidence arises from the testimony of our own consciences, how is it the witness of the spirit? Dr. Randolph replies, 'It may very properly be called so for these two reasons: first, because all our virtuous affections are the graces and fruits of the spirit; *he worketh in us both to will and to do*: secondly, because he empowers us to discern the graces which he hath wrought in us, and enables us to rejoice in the testimony of a good conscience.'

This reasoning is not clear. Some, therefore, have translated the text in this manner: 'The same spirit (*ΑΥΤΟ ΤΟ ΠΝΕΥΜΑ*) testifies to our spirit, that we are the children of God:' as if the apostle had said, This same spirit, or disposition, which we have received under the Gospel dispensation, gives full evidence and testimony to our minds, or, in other words, affords us very high conviction and assurance, that we are the children of God, and consequently shall obtain eternal life:—which is proving what is asserted, verse 13, that, *if through the spirit* (or by following the dictates and suggestions of their rational faculties) *they mortified the deeds of the body, they should live.* See Edwards on Grace.

This sermon was preached at Oxford some years ago; but the publication of it at present was owing to a late appearance of Methodism in that university.

52. *The Importance of Faith, To which is added, A Sketch of the Almighty's Proceedings with his Creature Man.* 8vo. Pr. 1s. Becket.

The sentiment which this writer has adopted concerning faith, obviates many perplexities and objections to which some other notions of it are exposed.

Faith he defines to be a sincere, humble, grateful, dutiful, regard to God, and reliance upon him, proportionable to the knowledge we have of him, and of his will and purposes concerning us. Cordially to receive and reverence the great messenger which he has sent, and to comply with the message, is, he thinks, the faith or regard to God which he requires, wherever the Gospel is published. The importance of this principle is self-evident.

This tract does not abound with many critical observations; nor does the author ascertain the limits between faith and obedience with that accuracy which is necessary in a disquisition of this nature.

53. *An Enquiry into the Cause which obstructed the Reformation, and hath hitherto prevented its Progress.* 8vo. Pr. 11. Becket.

The author of this Enquiry is one of those advocates for liberty who have enlisted themselves under the banner of the Confessional, and call aloud for a farther reformation. He has divided his performance into three sections, in which he endeavours to make it appear,

First, that a claim in the clergy to exercise rule or dominion over their brethren in matters of faith, is contrary to the express command of the Divine Author of christianity, subversive of all true religion, and the foundation on which the popes of Rome, and their priests, have built all the corrupt doctrines now existing in the christian church.

Secondly, that the heads or leading men in the Reformation, deviating from the principles they at first laid down, as the foundation of the Reformation, (namely, that the scriptures ought to be the sole rule and guide to every christian's faith) and returning to the antichristian principles of the Romish church; in imposing human inventions and explanations as the word of God, obstructed the Reformation, and hitherto prevents its progress.

Thirdly, that the prophecies relative to the corruption of the christian church, and the Man of Sin, or Antichrist, are fulfilled in the Romish religion, and the popes of Rome.

The zeal of this writer has frequently carried him into intemperate invectives against the clergy of the Protestant church.

54. *Thoughts upon Divine and Human Knowledge. Shewing in what Manner they may be made Useful and Beneficial both to ourselves and others.* 8vo. Pr. 6d. Harris.

This performance contains nothing that seems to be worthy of particular notice.



THE CRITICAL REVIEW.

For the Month of *May*, 1768.

ARTICLE I.

Observations on the Religion, Laws, Government, and Manners, of the Turks. 2 vols. Small 8vo. Pr. 4s. Nourie.

A Pilgrimage through the deserts of Arabia would be a more desirable task than that of a reviewer, did not the verdant spot and chrystal stream sometimes present themselves for his relief and refreshment. The publication before us is one of those very few performances which we can read, and consequently review, with pleasure. The author's information may be depended on; and he is perhaps, in that respect, not only the original, but the only writer upon this subject who is to be trusted. Accounts and descriptions of Turkey are in every one's hands; but they generally are no better than *spiciosa miracula*, splendid romances, beat out into leaf-gold from a small grain of truth. Handsome men, beautiful women, sumptuous entertainments, gorgeous palaces, and earthly paradises, salute us at every turning of a page; and the effusions of fancy are substituted for the pictures of life.

The author of the *Observations* before us (if we mistake not) enjoyed the best opportunities for doing justice to the subjects he treats of; and these, cultivated by an enlightened understanding, with an elegant taste, must always furnish out a rich literary repast to an enquiring mind, especially on subjects so little known as the religion, laws, government, and manners of the Turks.

Having said thus much, it may be proper to inform our reader, that he is not to hunt for the marvellous; that he is not to expect *made-dishes* in the entertainment before us. It is plain

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plain and simple, but must be always pleasing, where truth only is the object of enquiry.

Our author begins with the difficulty of obtaining information in Turkey; and tells us, that the Mahometan law, by confining its sectaries within the narrow limits of what the koran teaches, renders them inconvertible with the rest of mankind, especially on the subject of religion, or of their own customs. He honestly confesses, therefore, that all information concerning the religion or manners of the Turks must be imperfect, and that he can only attempt to trace the mere outlines of their national character.

‘The Turks are in general a sagacious, thinking people; in the pursuit of their own interest, or fortune, their attention is fixt on one object, and they persevere with great steadiness until they attain their purpose. They are in common life seemingly obliging and humane, not without appearances of gratitude: perhaps all or either of these, when extended towards Christians, are practised with a view of some advantage. Interest is their supreme good; where that becomes an object of competition, all attachment of friendship, all ties of consanguinity are dissolved; they become desperate, no barrier can stop their pursuit, or abate their rancour towards their competitors. In their demeanor they are rather hypochondriac, grave, sedate, and passive; but when agitated by passion, furious, raging, ungovernable; big with dissimulation; jealous, suspicious, and vindictive * beyond conception; perpetuating revenge

* * The Zonanas, famous Jews, residing at Constantinople, are purveyors to the whole body of Janissaries throughout the empire; receive all their monies, supply them with all necessities, advance cash to their agas, [generals or commandants], to all their officers, and even to the common men. The father of the present Zonana had the same employment; he lived to a very advanced age, in high reputation, and had acquired great weight and influence with that turbulent, formidable corps. Tiriacki Mehemet Pascha, who, in 1746, had the seals conferred on him as vizir, raised himself from a low beginning: two and twenty years before he attained his dignity, he was an ordinary katib, or scribe, to that militia; at which time, on some dispute of interest with Zonana, he declared, with violent asseveration, that if he ever had it in his power, Zonana’s should be the first head he would strike off: in effect, he had been but a few days vizir, before he executed his purpose; time could not mitigate his revenge; he took the old man’s head off even at the risk of his own security; for so great was the affection the janissaries bore Zonana,

revenge from generation to generation. In matters of religion, tenacious, supercilious, and morose.'

The second chapter treats of the Mohammedan religion, and of the pilgrimage to Mecca. Our author observes that the Mahometan belief, at first sight, appears extremely simple, yet it leads to a great complication of the most absurd opinions, and the most ridiculous ceremonies; such as their ablutions, their pilgrimages to Mecca, their drinking a potion of water in which their prophet's old robe has been dipt; repeating some, or the whole, of the ninety-nine names of the different attributes of the Deity, on a string of ninety-nine beads. He observes, that they consider those foolish performances as so essentially necessary to a true believer, that without them the purest heart and the sincerest faith are insufficient to recommend him to divine favour. 'These practices, continues this writer, he likewise holds to be the efficacious and indispensable means, by which to atone for all his crimes and immoralities.

'Such absurdities might be looked on, as inventions contrived by Mahomet, merely to amuse and catch his ignorant and simple followers. They would indeed be of little consequence to the moral order of the world, if the conclusions drawn from them by the Turks, were not, in the highest degree, injurious to the rest of mankind: for, hence they deduce, that all who are not of their belief, and embrace not the doctrines of their prophet, are objects of divine vengeance and abhorrence; consequently, of their detestation, on whom they are to exercise violence, fraud, and rapine.

nana, it was thought this act of violence might cause a rebellion.

'Turks have been known to come from the frontiers of Persia into Asia Minor, and Thrace, to revenge the death of a grand-father, uncle, or cousin, many years after the offence has been committed; it is usual for the parent to remind his child, the uncle his nephew, of any injury their family or relations have suffered, and excite them continually to revenge. I wish it were not true, that in many of the Greek islands, among those who call themselves Christians, the same practice was not prevalent.

'The christian Drugömen, or interpreters, are uncommonly generous to the meanest, the most indigent Turk, treating them with deference and politeness: when the reason is asked, they tell you, they have seen so many, from the very lowest, rise to the highest stations, that it is necessary to guard against their revenge; in truth they fear them; education and observation lead them to it.'

• The force and efficacy of this principle operates so effectually, that Mahomedans are ever ready to demonstrate their zeal by spurning on the persons, ravishing the property, and even destroying the very existence of those who profess a different religion. Ask them; let them be candid and speak plain, they will frankly confess, that such is their duty, so they are commanded, and that they are convinced it is most meritorious in the sight of God and his prophet.

• Their superior thirst for gold is the potent preservative of those Christians and Jews who live amongst them. These are an inexhaustible treasure to government; a source constantly flowing to supply the wants of multitudes, even of the powerful and the ambitious: hence therefore, religious tyranny and the inveterate prejudice of enthusiasm, are in some sort subdued and vanquished.

• The first effort of Mahomedan education is to root deep in the minds of their children, a high contempt of all other religions; from babes they are carefully taught to distinguish them by the opprobrious name of *Giaur*, or infidel.

• The habit becomes so forcible by the time they are men, that they can use no other term; they follow them with it in every street, and will often affect pushing against them with the utmost contempt.

• Men of dignity, or those of a rank above the populace, behave with seeming courtesy and complaisance, though often with a sort of stern superiority; but you are scarce dismissed, however civilly, before they will honour you with the high title of *Dumus*, or hog, the animal they hold the most odious, detestable, and impure of the whole creation.

• Take the most miserable Turk dependant on a Christian, one who lives by him, would starve without him; let the Christian require of him the salute of peace, the *Salem Alek*, or "Peace be with you," he would sooner die than give it; he would think himself abominated by God, and that his prophet would look down on him with indignation as an infidel and an apostate; it is reserved solely for mussulmen, true believers. The utmost they dare say, and many of them think it saying too much, is *Chair ulla*, "Good be with you."

• They are enjoined by their religion to extend it by making converts; and to press all those of any other, at least three times to embrace it. Some affect a forcible and unbecoming zeal; others, more moderate, content themselves with a mere formal requisition; but either of them will change their tone, according as they conceive the person they address may be useful to them or not.

• They

‘They cannot reject the most abject or wicked mortal, who offers to become a true believer, though they know his crimes, and that he is wholly ignorant of what their belief consists in.’

It is with no small pleasure we produce these quotations from a work of unquestionable authenticity, because they destroy the suggestions of a species of unbelievers, who have lately treated Mohamedanism with the most extravagant encomiums, and have even obscurely given its morality the preference to Christianity. The learned are no strangers to the labours of Mr. Sale, and how assiduously he recommended the doctrines of the koran, which have been lately transplanted to the neighbourhood of Geneva, and other parts of Europe, where they have taken root, and grow in full vigour. In what a despicable, detestable light are they placed by this sensible writer, who was longer and better acquainted with those infidels than perhaps all the freethinkers now existing, notwithstanding their pretensions to be adepts in the religion of Mahomet.

Our author next gives us a most frightful idea of the tyranny, zeal, and avarice, of the pashaws, or Turkish governors, and in what terrible thralldom they hold the Christians and Jews. ‘Facts, says he, are evident and incontestible: reside at Constantinople, observe the continual fear Christians and Jews live in; the means they use to obtain protection from the Turks in power; the enormous villanies they seem under the necessity of perpetrating on each other, as the price of that favour; the wrongs, violences, and insults they are daily labouring under, and obliged passively to bear; you will thence form a true idea of Mohamedanism, and a just estimate of the influence it has on the manners of its votaries.’

We are next presented with an exact account of the pilgrimage to Mecca (which the author says is the main basis of Mahomedanism) extracted from the journal of a true mussulman.

‘After the month of their fast, or the Ramazan, the caravan of Damascus, composed of the pilgrims from Europe and Asia Minor, the Arabian, and the principal one from Cairo, set out for Mecca. They all have their stated time of departure, and their regular stages. That from Cairo begins the journey thirty days after Ramazan; and the conductors so regulate each day’s march, that they arrive in forty days; that is, just before the Corban, or great Beiram of sacrifice.

‘Five or six days before that festival, the three caravans, consisting of about 200,000 men, and 300,000 beasts of burthen, unite and encamp at some miles from Mecca.

‘The pilgrims form themselves into small detachments, and enter the town to perform the ceremonies preparatory to that

that great one of sacrifice. They are led through a street of continual ascent, until they arrive at a gate on an eminence, called the Gate of Health; from thence they see the great mosque, which encloses the house of Abraham; they salute it with the profoundest devotion, repeating twice, *Salem Alek Ira-soul Alla*; that is, "Peace be with the Ambassador of God." Thence, at some distance, they mount up five steps, to a large platform faced with stone, where they offer up their prayers. Then they descend on the other side of it, and advance towards two similar arches, at some distance from each other, which they pass through with great silence and devotion. This ceremony must be performed seven times.

' From hence they proceed to the great mosque which encloses the house of Abraham; enter the mosque, and walk seven times round the little building contained within it; saying, "This is the house of God, and of his servant Abraham;" then kissing with great reverence a black stone, said to be descended white from heaven, they go to the famous well called Zun-Zun, and plunge into it with all their cloaths, continually repeating *Toba Alla, Toba Alla*, "Forgiveness God, forgiveness God."

' They then drink a draught of that fetid turbid water, and depart.

' The duty of bathing and drinking they are obliged to pass through once; but those who will gain paradise before the others, must perform it once a day, during the stay of the caravan.

' At fifteen miles from the town of Mecca, there is a hill, or small mountain, called Ghiabal Arafata, or The Mount of Forgiveness; it is about two miles in circumference, a most delicious spot; on it Adam and Eve met, after the Lord, for their transgression, had separated them forty years; here they cohabited, and lived in excess of happiness, having built a house on this mount, called Beith Adam, i. e. Adam's House. The night before, or the eve of the day of sacrifice, the three caravans, each ranged in a triangular form, circumvise this mountain; during this whole night the people rejoice, clamour, and riot, fire cannon, muskets, pistols, and fire-works, with the continual noise of drums and trumpets. On the day, a profound silence succeeds, they slay their sheep, offer up their sacrifice on the mountain, with all the demonstrations of the most profound devotion.

' On a sudden a scheik, or fantone, rushes from amidst them, mounted on his camel, he ascends five steps, rendered practicable for that purpose, and in a set sermon preaches to the people,

"Return

“ Return praise and thanks for the infinite and immense benefits given by God to Mahometans, through the mediation of his most beloved friend and prophet Mahomet; for that he has delivered them from the slavery and bondage of sin and idolatry in which they were plunged; has given them the house of Abraham, from whence they can be heard, and their petitions granted. Also the Mountain of Forgiveness, by means of which they can implore him, and obtain pardon and remission of all their sins.

“ For that the blessed, pious, and merciful God, giver of all good gifts, commanded his secretary Abraham to build himself a house at Mecca, whence his descendants might pray to him, the Almighty, and their desires be filled.

“ On this command, all the mountains in the world ran, as it were, each ambitious to assist the secretary of the Lord, and to furnish a stone towards erecting the holy house; all except this poor little mountain, which, through mere indigence, could not contribute a stone, it continued therefore thirty years grievously afflicted; at length, the eternal God observed its anguish, and moved with pity at its long suffering, broke forth, saying, I can forbear no longer, my child, your bitter lamentations have reached my ears, and I now declare, that all those who henceforth come to visit the house of my friend Abraham, shall not be absolved of their sins, if they do not first reverence you, and celebrate on you the holy sacrifice, which I have commanded to my people through the mouth of my prophet Mahomet.—Love God—pray—give alms.”—After this sermon, the people salute the mountain and depart.’

The third chapter treats of the various sects among the Mahometans. Our author tells us they are, indeed, various, but far from being attended with any sanguinary effects: that executions, tortures, pains, and penalties, are never heard of among the Turks; and that if the rituals of the established religion are performed, and a convenient conformity observed, they enquire no farther about it. He thinks, with great justice, that their ignorance in the art of printing is the principal cause why the reveries of individuals have not been diffused among numbers; and therefore, when religious oddities seize a Turk, they center in himself, and serve at most as mere confidential entertainment to a few friends. This writer owns, at the same time, there are among the Turks many philosophical minds; that they are fond of the Epicurean religion; and that, perhaps without their knowing it, they are at once perfect Atheists and professed Mahometans.

In the fourth chapter we have a view of the Mahometan church-government, and their civil law. ‘Most writers on the Mahometan religion, extracting their knowledge from Arabian authors of the very early ages of the Hegira, have, I think, too positively blended and confounded it with their present law: not considering the changes which time produced in the Mahommedan system; for the Koran containing political institutes as well as religious dogmas, was probably sufficient to regulate the civil affairs of Mahomet’s first followers, a few Arabians, as remarkable for their poverty and the simplicity of their manners, as for their courage and enthusiasm; and the immediate successors of these men, possessed with a religious veneration for this production of their prophet, continued to blend together in the same person, the functions of the priest and that of the judge; and thus perplexed for a time religious with civil rights.

‘But when his followers became numerous, and their dominion was spread over many opulent and extensive regions, not only religious orders sprung up, to ease the hierarch of what he thought the drudgery of his office; but also law-digesters arose, who now finding the doctrines of the Koran insufficient for the great end of government, viz. the preserving of good order, and the well-being of civil society, have remedied its defects without appearing to derogate from its authority, or risking to alienate the least part of that implicit obedience, and profound veneration, the people paid to it; for under pretence of forming commentaries, as a simple extension of the angel’s or the prophet’s ideas, they have provided codes of civil law, equal and similar to the code, pandect, or digest; as clear and copious as Cujas and Domat.

Our author next animadverts with great justice upon Montesquieu’s mistakes, as if the grand signior’s despotism swallowed up the whole code of right in that empire, all private property, all successions, and all inheritances. He proves that this opinion is founded only on vulgar prepossessions, and that had Montesquieu read the single chapter of the koran entitled “Women,” it would have shewn him, without appealing to facts, how successions in families, and to male, or female, or wives, are fixed and regulated by the prophet; and consequently, how far private property is secured by law beyond the reach, and out of the power, of the sultan. We are also informed, that the modes of conveying property of every kind are fixed in Turkey with as much precision as in any part of Europe; and that the Turks have books which they make use of as authorities for their legal decisions.

The

The fifth chapter treats of the Koran; and the author very pertinently censures Mr. Sale and the free-thinkers we have already mentioned, who place it upon a footing with the Christian religion. This chapter cannot be read by any man who pretends to reason or reflection, without being impressed with the most contemptible ideas of Mahomet's religious doctrines.

The sixth chapter, though short, is, we think, the most important of any in this work: it treats of despotism and its restraints among the Turks. We here learn, that the sultan is not more despotic than many Christian sovereigns, perhaps not so much as some of them. Paradoxical as this assertion seems, we cannot otherwise account for the duration and permanency of the Turkish empire. A government founded upon barbarism, and executed according to the whim, caprice, ignorance, avarice, cruelty, or other passions, of a prince or his ministers, must soon be shaken, if not destroyed. The history of the califate, once a more powerful empire than that of the Turks at present, proves how dangerous it is to abandon first principles; 'But (says our author) whatever defects may be in the political system of the Turks, their empire is so solidly founded on the basis of religion, combined with law, and so firmly cemented by general enthusiasm, and the interest, as well as vanity, of the Turkish individuals, that it has lasted ages, and bids fair for stability and permanency.'

We are next instructed, that the Turkish monarchs are limited by religion and law. The officers under pashaws in distant provinces, hold their offices on a kind of feudal tenure, and the pashaw inherits at their death. 'The affinity of this law or custom with the tenures of the old feudal law, transferred, in this instance, from lands to office, would lead us to think it had its origin from those tenures; for they prevailed over almost all the known world, at the time the Koran was formed; and they subsisted amongst ourselves long after the Conquest.

'By these tenures, lands held in fief reverted, on the death of the holder, absolutely and irrevocably to the feudal prince or lord: the family were left to scramble the wide world for subsistence; they had no claim of recovery, nor even a pretension to relief in their necessities, except from mere commiseration and humanity.

'Mahomet, either by chance or design, has effectually secured the people from the immediate inconvenience and oppression of that tenure.

'Estates, in land or houses, annexed to the church, either in actual possession, or in reversion, are held both by prince and people sacred and inviolable: those persons therefore, by
whatever

whatever means they acquire their possessions, who give the reversion to religious foundations, transmit them unmolestedly and unalienably to their direct male issue: Mecca and Medina are the places generally preferred, because held the most sacred.'

This author, we hope, will not be offended, if we hint, that it may be necessary for him to revise the above passage. The holdings or tenures he there mentions, are descriptive of the Saxon rather than the Norman constitution in England, which rendered fiefs hereditary, as they had been, for some years before the Conquest, in France and other parts of Europe. It would be no unpleasant study should an intelligent writer prosecute this discovery, and trace the different kinds of tenures through all the Turkish empire. Perhaps their antiquity may be found higher than the use of letters, and their extent much wider than is generally imagined.

The settlement of an estate upon the church, requires a very trifling annual quit-rent to be paid; but when the issue of the life-renter is extinguished, the estate devolves to the religious foundation on which it is settled. Mahomet did not limit this law of security to his own sectaries (for we are told that both Jews and Christians may avail themselves of it); nor has there ever been a single instance of an attempt to trespass or reverse it. Upon the whole, the breach of such a law would destroy the foundation of the sultan's throne, whose sovereignty would cease the moment he abandoned those doctrines or violated those laws.

The title of the seventh chapter is, 'Facts to elucidate the foregoing chapter, and of the Turkish government.' Though these elucidations are highly curious and entertaining, as is also the eighth chapter, which contains the history of the vizir Ragib Mchemet Pashaw's government, yet we have been so full in illustrating the general principles of this publication, that we must refer the reader to the original. It is sufficient here to say, that the plan and combination of the Turkish government and religion is calculated to secure property and to exclude the exercise of arbitrary power, and seem to be as well fitted for those purpose as the evidences on which they rest are for inspiring contempt and horror. It is sufficient if they are firmly believed both by prince and people, and strongly riveted in their minds.

The ninth chapter treats of 'Change of vizirs.—Order of business.—Policy of Turkish ministers.' These contents afford fresh instances of Turkish venality.

The tenth chapter, which begins the second volume, treats of the administration of Turkish justice, and is, in fact, a continuation

tinuation of the same subject. The eleventh chapter turns on ambassadors and their audiences, and we cannot withstand the temptation of giving, from so excellent an authority, an account of an ambassador's audience, in which the pride and ostentation of the Turkish court are fully displayed.

‘ The first opening of an ambassador's function is to the vizir: they both seat themselves, the ambassador on a stool, the vizir on the corner of his sofa; mutual civilities pass between them, without any variation in language since the empire began. He is told, “that as long as his master observes the laws of friendship with them, the grand seignor will correspond.” The honours of the Caftan, sweetmeats, coffee, sherbet, and perfume, are presented to him; but when he departs they clap their hands, hiss him out of the room, and two officers who attend him, one on each side, attempt at half-way, to make him turn and salute the vizir, who never stirs off of his corner: he who forgets his character may be surprised into it; but he who does not, keeps on his pace, and drives on his leaders.

‘ On an occasion that offered of adjusting the ceremonial with an ambassador who thought himself offended, this usage was redressed, and it is to be hoped continues no longer.

‘ How greatly soever such indecency may shock the delicacy of a man jealous of his master's dignity, he has a much more humiliating scene to go through, at his audience of the grand seignor.

‘ The time appointed for the ambassador to be over the water is the morning, at the break of day: on his landing he is received by the chiaux pashi, or marshal of the court, in a house destined for that purpose, the stairs of which are no better than a ladder, and the room fit rather for the reception of a Polish Jew than for a man of his dignity.

‘ Often, and indeed generally, the chiaux pashi is not there at the ambassador's arrival; but the common excuse is, that he is detained in the moschee at his prayers.

‘ When the first civilities are passed over, an insinuation is made to the ambassador, that he must expect the chiaux pashi will ride at his right hand. This part of the ceremony, long contested, but never given up by the Turks, except only when they have been beaten into it, leaves the ambassador the sole resource of protesting; all other opposition is in vain: he, however, insists, that a gentleman of his retinue shall ride at his left. With whatever seeming reluctance they admit this claim, if urged with proper resolution it succeeds. It has indeed been often productive of serious contestation and disorder in the march; and sometimes almost of a suspension of the audience.

‘ After

‘ After waiting some time in that miserable chamber at the water-side, the vizir’s command arrives to let them know, that he is ready to depart from the Porte to the Seraglio. The cavalcade then begins, and marches in state to the vizir’s door, where, whether it rains, hails, or snows, the ambassador must remain on horseback in the open street to see his pomp, and to salute his highness and his whole court, as they pass by. When they are near the gate of the Seraglio, the ambassador’s train advances slowly: on his arrival, he finds the vizir seated in the divan-chamber.

‘ In the middle of this chamber an old square stool is prepared for the ambassador; and he is there fixed, if the stool can support him, at least for two hours, hearing the decision of causes he does not understand; though if it be a pay-day for the Janisaries and Spahis, and this the Turks generally chuse, he is entertained with seeing about two thousand four hundred yellow bags of money told out and distributed; and this lasts at least twice two hours; so that in a cold day, without a fur, his very vitals may freeze; and at any time the spine of his back must suffer cruelly, for he has nothing to lean against to support or ease it.

‘ After this part of the scene is over, a new one succeeds: the dinner is served; the ambassador sits on his stool, the vizir on his elevated sofa; a round table is brought between them, at each side of which is placed a handkerchief folded up to wipe the mouth and hands; fifty dishes, succeeding each other, every half minute, come in like a torrent; a head-servant stands near the ambassador with his arms bare: his office is to tear a fowl in pieces, and to lay the choicest morsels of it before them, all which he performs with his fingers; he commends without ceasing the excellent dinner, whilst the vizir presses his guest to eat, and, perhaps, enters into a familiar conversation with him: and at the last, to crown the repast, one draught of sherbet is served.

‘ The grand seignor all the while peeps through a dark window to see the whole entertainment, and as soon as it is over retires to his audience-room.

‘ The chiaux pashi enters with his talkish, or order in writing, to the vizir, to tell him, that the monarch is on his throne: he receives it with the utmost submission, first touches his forehead with it, then kisses it, and having read it, puts it into his breast, and departs.

‘ After his departure, the ambassador is told he must cross the court-yard to go to the audience: he is preceded by the chiaux pashi with all his officers and attendants richly clad.

‘ But

‘ But he does not immediately enter the audience-room; he is stopt in the court-yard, where, under a tree, by way of bench, is a single old board, on which, at other times, grooms, hostlers, and scullions lie to sun themselves, though it sometimes serves them for less decent purposes: on this, that he should not wait too long standing, they desire him to sit until he is vested with the caftan. They do not examine whether this bench is wet or dry, clean or dirty, nor whether it rains or snows. As soon as the ceremony of vesting is over, two capigis passis seize him by the shoulders, and conduct him in. He finds the monarch at one corner placed on his sofa, higher by much than common, and covered with a canopy; his legs rather pending: at his side lies a rich sword, and some regalia. He eyes the ambassador askew, hears his harangue, which, were it spoken with the eloquence of Cicero, would gain little attention; nor does it import in what language it is pronounced; for the real one is given in to the vizir before, translated by the Drugoman, or interpreter of the Porte; who, after the ambassador has done, repeats it extempore, in the Turkish language, to the grand seignor.

‘ The monarch speaks a few words to the vizir, who advances towards the middle of the room, and answers the ambassador in their usual common-place language: this the interpreter explains, and thus the audience finishes, and the ambassador is dismissed.

‘ After all is over, he expects to be delivered from the tediousness of that day, and without further obstacle to mount his horse, and be gone: he mounts, it is true; but in the second quadrangle of the Seraglio, he is stopped, and obliged to wait on horseback under a tree, until the vizir passes before him on his return home; and then he is suffered to depart.’

The twelfth chapter contains miscellaneous observations on the manners of the Turks; the thirteenth, observations on the Greeks; as the fourteenth and last treats of the religion of that people.

Our limits circumscribe us from farther quotations: we cannot, however, take leave of this instructive performance without owning, that our ideas have been both enlarged and rectified by the intelligent author. We can now consider Turkey not as a fairy land, but as a great empire founded on a durable system, though governed by the vilest and most rapacious monsters. We no longer consider their religion as pure, simple, and moral, but as a complication of the basest and most infamous forgeries, and their nation as an assemblage of mean, mercenary, unfeeling wretches.

II. *The Narrative of the Honourable John Byron (Commodore in a Late Expedition round the World) containing an Account of the great Distresses suffered by himself and his Companions on the Coast of Patagonia, from the Year 1740, till their Arrival in England, 1746. With a Description of St. Jago de Chili, and the Manners and Customs of the Inhabitants. Also, a Relation of the Loss of the Wager Man of War, one of Admiral Anson's Squadron. Written by himself, and now first Published. 8vo. Pr. 4s. Davies.*

THIS is another authentic publication, which we review with the greatest satisfaction. Our readers are undoubtedly apprised of the great services the honourable author has done his country, but, till this Narrative appeared, they could have no idea of the hardships he suffered. All that the public was informed of in general was, that Mr. Byron sailed in the *Wager*, which was fitted out for commodore Anson's expedition, and was commanded by captain Cheap, who, being separated from the Squadron, was shipwrecked upon the inhospitable coast of Patagonia, and suffered the most inexpressible miseries, not only from the climate, but the disobedience and unruliness of his crew, one of whom he was obliged to kill with his own hand. Mr. Byron attended his captain bravely and faithfully in all the varied scenes of his distress. His youth and vigorous constitution enabled him to bear shocks and fatigues which the boldest land-man cannot read without shrinking, and such as would appear insurmountable to human nature, were they not described by truth and experience. Speaking of the crew's getting on shore, the writer proceeds thus :

‘ The scene was now greatly changed ; for many who but a few minutes before had shewn the strongest signs of despair, and were on their knees praying for mercy, imagining they were now not in that immediate danger, grew very riotous, broke open every chest and box that was at hand, stove in the heads of casks of brandy and wine as they were borne up to the hatch-ways, and got so drunk, that several of them were drowned on board, and lay floating about the decks for some days after. Before I left the ship, I went down to my chest, which was at the bulk-head of the ward-room, in order to save some little matters, if possible ; but whilst I was there the ship thumped with such violence, and the water came in so fast, that I was forced to get upon the quarter-deck again, without saving a single rag but what was upon my back. The boatswain and some of the people would not leave the ship so long as there was any liquor to be got at ; upon which captain Cheap suf-
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fered

ferred himself to be helped out of his bed, put into the boat, and carried on shore.

‘ It is natural to think, that to men thus upon the point of perishing by shipwreck, the getting to land was the highest attainment of their wishes; undoubtedly it was a desirable event; yet, all things considered, our condition was but little mended by the change. Which ever way we looked, a scene of horror presented itself: on one side the wreck (in which was all that we had in the world to support and subsist us), together with a boisterous sea, presented us with the most dreary prospect; on the other, the land did not wear a much more favourable appearance: desolate and barren, without sign of culture, we could hope to receive little other benefit from it than the preservation it afforded us from the sea. It must be confessed this was a great and merciful deliverance from immediate destruction; but then we had wet, cold, and hunger to struggle with, and no visible remedy against any of these evils. Exerting ourselves, however, though faint, benumbed, and almost helpless, to find some wretched covert against the extreme inclemency of the weather, we discovered an Indian hut, at a small distance from the beach, within a wood, in which as many as possible, without distinction, crowded themselves, the night coming on exceedingly tempestuous and rainy. But here our situation was such, as to exclude all rest and refreshment by sleep from most of us; for besides that we pressed upon one another extremely, we were not without our alarms and apprehensions of being attacked by the Indians, from a discovery we made of some of their lances and other arms in our hut; and our uncertainty of their strength and disposition gave alarm to our imagination, and kept us in continual anxiety.

‘ In this miserable hovel, one of our company, a lieutenant of invalids, died this night; and of those who for want of room took shelter under a great tree, which stood them in very little stead, two more perished by the severity of that cold and rainy night. In the morning, the calls of hunger, which had been hitherto suppressed by our attention to more immediate dangers and difficulties, were now become too importunate to be resisted. We had most of us fasted eight and forty hours, some more; it was time, therefore, to make enquiry among ourselves what store of sustenance had been brought from the wreck by the providence of some, and what could be procured on the island by the industry of others: but the produce of the one amounted to no more than two or three pounds of biscuit dust reserved in a bag; and all the success of those who ventured abroad, the weather being still exceedingly bad, was to kill one sea-gull, and pick some wild fellyery. These, there-
fore,

fore, were immediately put into a pot, with the addition of a large quantity of water, and made into a kind of soup, of which each partook as far as it would go; but we had no sooner thrown this down, than we were seized with the most painful sickness at our stomachs, violent reachings, swoonings, and other symptoms of being poisoned. This was imputed to various causes, but in general to the herbs we made use of, in the nature and quality of which we fancied ourselves mistaken; but a little farther enquiry let us into the real occasion of it; which was no other than this: the biscuit dust was the sweepings of the bread room, but the bag in which they were put had been a tobacco bag; the contents of which not being entirely taken out, what remained mixed with the biscuit dust, and proved a strong emetic.

‘ We were in all about a hundred and forty who had got to shore; but some few remained still on board, detained either by drunkenness, or a view of pillaging the wreck, among which was the boatswain. These were visited by an officer in the yawl, who was to endeavour to prevail upon them to join the rest; but finding them in the greatest disorder, and disposed to mutiny, he was obliged to desist from his purpose, and return without them.’

Having with great difficulty secured some provisions on shore, they found that the land they were settled upon was about ninety leagues to the northward of the western mouth of the Straights of Magellan, in the latitude of between 47 and 48° south, from whence they could plainly see the vast mountains called Cordilleras. Nothing could be more discouraging than the whole appearance of the coast, from an eminence which they very properly termed Mount Misery; and their distresses were aggravated by the villany and drunkenness of the crew. While they were endeavouring to fit out their long-boat for discoveries, they were visited by three canoes of Indians, who, our author thinks, had never seen white people before. ‘ These savages (says Mr. Byron) who upon their departure left us a few muskets, returned in two days, and surprised us by bringing three sheep. From whence they could procure these animals, in a part of the world so distant from any Spanish settlement, cut off from all communication with the Spaniards by an inaccessible coast and unprofitable country, is difficult to conceive. Certain it is, that we saw no such creatures, nor ever heard of any such, from the Straights of Magellan, till we got into the neighbourhood of Chiloe: it must be by some strange accident that these creatures came into their possession; but what that was, we never could learn from them. At this interview we bartered with them for a dog or two, which we roasted and eat.

eat. In a few days after, they made us another visit, and bringing their wives with them, took up their abode with us for some days; then again left us.

The disorders among the crew were every day encreasing; and the death of Mr. Cozens, the midshipman, whom the captain shot rashly and hastily, was so far from reforming them, that it threw them almost into open sedition and revolt. Tho' Mr. Byron treats the captain's behaviour with great decency and tenderness; yet we can by no means think it was either amiable or humane; great allowances, however, should be made for his situation, and the provocations he received. The long-boat being saved from the wreck, all hands went to work to fit her for bearing the stormy sea, and for lengthening her about twelve feet by the keel. While they were employed in this, and in getting necessary subsistence, they were joined by about fifty Indians and their wives, who intended to settle with them; but the liberties which the sailors took with the women disgusted the savages so much, that they left them; after which the distresses of the crew for food became insupportable, and their number, which at first was a hundred and forty-five, was reduced to a hundred, chiefly by famine. This encreased so much, that our author was forced to consent to make a meal of a faithful Indian dog he had; and three weeks after, he was glad to devour his paws and skin.

The scheme of fitting out the long-boat still went on, and some of the crew proposed to pass the Straights of Magellan; but this design was not approved of by the captain, who insisted upon their going northwards, with a view of seizing a ship of the enemy. We cannot attend this brave officer thro' all his adventures, nor in the attempt which he and thirteen others made in the barge to prosecute discoveries southwards. Eighteen of the stoutest fellows of the ship's company had formed themselves into a cabal, and determined to go in the long-boat to the southward by the Straights of Magellan; but being opposed in this design by the captain, they put him under arrest, on pretence of bringing him to his trial in England for the murder of Cozens. At last it was determined to force the captain on board; and the crew, to the number of eighty-one, among whom was our author, were distributed into the long-boat, cutter, and barge; but finding themselves straitened for room and provisions, they at last left captain Cheap, Mr. Hamilton of the marines, and the surgeon, on the island, as they thought it. Mr. Byron, finding the captain left behind, took the first opportunity of returning to him, with some other sailors, in the barge. Next day our author applied to the long-boat crew for his own share of the provisions, and that

of those who had gone off with him, but to no purpose. About twenty remaining with the captain, they must have been starved, had they not hooked up three casks of beef from the ship; for the Indians refused them all farther supplies of provisions, because they had nothing to give them in exchange. Many efforts were now made to get clear of the island; but the storm encreased so that they were obliged to throw their beef and every thing overboard, to prevent sinking. About Christmas they endeavoured once more to get round a cape they had often essayed before, but without success; and their fatigues were now so augmented, that they were indifferent as to what befel them. However, they luckily killed some seal, and got some shell-fish, which gave them great relief.

At last they lost their yawl, and our author was obliged to serve on board the barge. 'The next day (says he) being something more moderate, we ventured in with the barge as near as we could to the shore, and our companions threw us some seals liver; which having eat greedily, we were seized with excessive sickness, which affected us so much, that our skin peeled off from head to foot.

'Whilst the people were on shore here, Mr. Hamilton met with a large seal, or sea-lion, and fired a brace of balls into him, upon which the animal turned upon him open-mouthed; but presently fixing his bayonet, he thrust it down its throat, with a good part of the barrel of the gun, which the creature bit in two seemingly with as much ease as if it had been a twig. Notwithstanding the wounds it received, it eluded all farther efforts to kill it, and got clear off.'

The barge not being capacious enough to carry the whole company, they were obliged to leave four marines behind them, who, when they parted, stood upon the beach, giving us (says the writer) three cheers, and calling out, God bless the king. Mr. Byron is of opinion, that those poor fellows met with a miserable end. The crew attempted afresh to double the cape, but found it impracticable, and then they resigned themselves to their fate, and resolved to go back to what they called Wager's Island, there to linger out a miserable life, as they had not the least prospect of returning home. In returning to the island, 'our surgeon (says our author) who was then by himself, discovered a pretty large hole, which seemed to lead to some den, or repository, within the rocks. It was not so rude, or natural, but that there were some signs of its having been cleared, and made more accessible by industry. The surgeon for some time hesitated whether he should venture in, from his uncertainty as to the reception he might meet with from any inhabitant; but his curiosity getting the better of his fears, he deter-

determined to go in ; which he did upon his hands and knees, as the passage was too low for him to enter otherwise. After having proceeded a considerable way thus, he arrived at a spacious chamber ; but whether hollowed out by hands, or natural, he could not be positive. The light into this chamber was conveyed through a hole at the top ; in the midst was a kind of bier, made of sticks laid crossways, supported by props of about five feet in height. Upon this bier, five or six bodies were extended ; which, in appearance, had been deposited there a long time ; but had suffered no decay or diminution. They were without covering, and the flesh of these bodies was become perfectly dry and hard ; which, whether done by any art, or secret, the savages may be possessed of, or occasioned by any drying virtue in the air of the cave, could not be guessed. Indeed, the surgeon, finding nothing there to eat, which was the chief inducement for his creeping into this hole, did not amuse himself with long disquisitions, or make that accurate examination which he would have done at another time ; but crawling out as he came in, he went and told the first he met of what he had seen. Some had the curiosity to go in likewise. I had forgot to mention that there was another range of bodies, deposited in the same manner, upon another platform under the bier. Probably this was the burial-place of their great men, called caciques ; but from whence they could be brought, we were utterly at a loss to conceive, there being no traces of any Indian settlement hereabout. We had seen no savage since we left the island, or observed any marks in the coves, or bays to the northward, where we had touched, such as of fire-places, or old wigwams, which they never fail of leaving behind them ; and it is very probable, from the violent seas that are always beating upon this coast, its deformed aspect, and the very swampy soil that every where borders upon it, that it is little frequented.

This adventure is the more remarkable, from its exact agreement with the accounts of the burying-places of the Virginian caciques, or princes, as they are delineated by a painter, one White, who had been sent over to make drawings of all the curiosities of the country, by sir Walter Raleigh and sir Richard Greenville, and published by De Bry, in 1590.

The hard-hearted Indians continuing still inexorable, ' it is wonderful (says Mr. Byron) we did not give ourselves up to despondency, and lay aside all farther attempts ; but we were supported by that invisible Power, who can make the most untoward circumstances subservient to his gracious purposes.' At length they reached an island which was the best and pleasantest spot they had seen in that part of the world, and which they called

Montrose Island : however, three or four days after, they returned to Wager's Island, having been out upon the expedition just two months. They found that their huts had been visited during their absence by some Indians, who must have had communication with the Spaniards, because they knew the use of iron. A few days after, when they were upon the point of perishing with hunger, a party of Indians landed on the island from two canoes; and among them was an Indian of the tribe of Chonos, who lived in the neighbourhood of Chiloe, an island on the western coast of America, under the Spanish jurisdiction. This Indian was a cacique, spoke a barbarous kind of Spanish, and wore a stick with a silver head, being a badge of his authority delegated to him by the Spaniards. By good fortune, Mr. Elliot, the surgeon, could talk a little Spanish; and the cacique, upon being promised the barge, and every thing in it, as a reward, if he would conduct them to a Spanish settlement, agreed to the terms. The number of our adventurers was now reduced, by death and famine, to thirteen; and they set sail under the guidance of the cacique, whose name was Martin, and his servant Emanuel. The hardships of this voyage were so great, that three of their best hands died through fatigue and hunger, though the captain at that time had a large piece of boiled seal by him, of which he would suffer none to partake but himself and the surgeon.

Their fatigues were now redoubled; but while they looked upon their destruction as unavoidable, Mr. Byron discerned a canoe at a distance, in which was the Indian guide, who had left them for some time, and his wife. Six of the men by this time, with Emanuel, had run away with the barge, and all their arms and ammunition; so that only a light fowling-piece, which belonged to our author, was left them, with a few charges of powder. The fowling-piece was promised to the Indian as his reward, instead of the barge; and it was resolved that the company should be carried off in the Indian's canoe, though it would contain no more than three or four persons; but the Indian was to return for the rest. Captain Cheap and Mr. Byron, with the Indian, accordingly set out with the canoe; and after undergoing inexpressible fatigues, they landed near some wigwams, or Indian temporary huts. Our adventurer was left to shift for himself; and having now no choice left, he entered one of those huts, where he found a young handsome woman with an elderly one, who, after the first surprize at his appearance was over, treated him with great humanity, and broiled a large fish for him to satisfy his hunger, which it was far from removing. They then laid themselves down to sleep, and our author, when he awaked next morning, found the young woman

wan lying by his side. His hunger still continuing, his two patronesses treated him with some more of the same fare, and carried him a-fishing, a diversion which they practised with great dexterity.

‘It was my lot (says Mr. Byron) to be put into the canoe with my two patronesses, and some others who assisted in rowing: we were in all, four canoes. After rowing some time, they gained such an offing as they required, where the water here was about eight or ten fathom deep, and there lay upon their oars. And now the youngest of the two women, taking a basket in her mouth, jumped over-board, and diving to the bottom, continued under water an amazing time: when she had filled the basket with sea-eggs, she came up to the boat-side; and delivering it so filled to the other woman in the boat, they took out the contents, and returned it to her. The diver then, after having taken a short time to breathe, went down and up again with the same success; and so several times for the space of half an hour. It seems as if Providence had endued this people with a kind of amphibious nature, as the sea is the only source from whence almost all their subsistence is derived.’

Those sea-eggs are, in fact, a shell fish, in which are found four or five yolks (resembling the inner divisions of an orange) that are of a very nutritive quality, and excellent flavour. The two Indian ladies proved to be the wives of an old Indian, who, upon his return from an expedition, most unmercifully drubbed the young one, probably in a fit of jealousy. In a short time the cacique informing the captain and Mr. Byron that there was a necessity for their returning in his canoe to the place where they had left their companions, they set out to rejoin them; but found them in the utmost misery, which was by no means alleviated by captain Cheap’s behaviour, who, though he was treated with great distinction by the cacique and his wife, took no notice of the wants of the others; so that his behaviour was equally unfeeling and inhuman. The arrival of the Indians whom they had left, procured our sufferers some relief; but it was very short. The good women, however, notwithstanding the danger they ran, continued their kindness to Mr. Byron, who here gives us some account of their religious ceremonies, if such they can be called; as, during their performance, both men and women are seized with a kind of phrenzy. About the middle of March our author and his companions embarked with the Indians, but Mr. Elliot, their surgeon, died of hunger. After enduring great misery both by sea and land, in which Mr. Byron was three days at the oar, without any kind of nourishment but a disagreeable root, and without either shirt, shoe, or stocking, the Indians carried their canoes over land. In this journey Mr. Byron suffered ex-

cruciating hardships; he not only very narrowly escaped drowning, but was deserted by his companions, whom, however, after having been very roughly (not to say cruelly) treated by another party of Indians he accidentally met with, he afterwards rejoined. They then proceeded to the northward, but by very slow degrees; and (says he) as the difficulties and hardships we daily went through would only be a repetition of those already mentioned, I shall say no more, but that at last we reached an island, about thirty leagues to the southward of Chiloe.

Having with great difficulty crossed a bay, and landed upon an uninhabited part of that island, after travelling for some time, our adventurers came to a house, where, considering what they had suffered before, their miseries may be said to have been at an end. The cacique who was their conductor, knew the Indians of a little village about two miles distant, who received them with great hospitality, treating them with mutton broth and barley-meal cake. Those Indians were subjects to the Spaniards, whom they detest; and both men and women were well featured, neat in their persons, and decently dressed. They dispatched a messenger to the Spanish corregidor at Castro, to know how they were to dispose of their three guests (for Hamilton had left the company for some time). The caciques were ordered to bring them to a certain place, where they were received by a party of Spanish soldiers. Their treatment from the Spaniards was far less humane than what they had experienced from their friendly Indians; but at last they were carried to Castro, where the corregidor (who was an old man, very tall, with a long cloak on, a tye-wig without any curl, and a spado of an immense length by his side) received them in great state and form, but treated them with cold hams and fowls, of which they instantly devoured as much as might have sufficed ten men with common appetites. Even for months after, they took all opportunities of filling their pockets with victuals, that they might cram themselves three or four times in the night. Their prison was the Jesuit's college, where the good fathers, who were only four in number, were very earnest that their guests would make them presents of any thing of value they might have saved. A party of thirty soldiers soon carried them to Chaco, which was the residence of the governor, where they were strictly guarded but tolerably well treated, and every house was open for their entertainment. 'They always (says Mr. Byron) spread a table, thinking we never could eat enough after what we had suffered, and we were much of the same opinion. The inhabitants, in general, are a charitable good sort of people, but very ignorant, and governed by their priests, and many of their women are handsome.' Our author next gives us a curious account of the manner of living and

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commerce of those Spaniards, who receive an annual ship from Lima ; but the cargo is chiefly consigned to the Jesuits, who engross almost all the trade there. This part of the performance is very entertaining, and uncommonly instructive. The island is represented as about seventy leagues round, and is the most southern settlement the Spaniards have in those seas.

On the 2d of January, 1742-3, our adventurers (Mr. Hamilton having now joined them) embarked on board the Lima ship, which was bound for Valparaíso, where they anchored in the port the sixth day. They were carried prisoners before the governor, who confined them in the condemned hole. Captain Cheap and Mr. Hamilton were ordered to attend the president at St. Jago ; but our author and Mr. Campbell must have spent their time very indifferently after their departure, had it not been for the humanity of the inhabitants. In a few days, they likewise were ordered to be sent up to St. Jago, which is the capital of Chili, and ninety miles from Valparaíso. They were received civilly by don Joseph Manso, the president, who sent them to the house where their companions resided ; and the following quotation serves to prove, that the most exalted virtues are not confined to the most polished or the most learned people :

‘ We found them (captain Cheap and Mr. Hamilton) says Mr. Byron, extremely well lodged at the house of a Scotch physician, whose name was Don Patricio Gedd. This gentleman had been a long time in this city, and was greatly esteemed by the Spaniards, as well for his abilities in his profession as his humane disposition. He no sooner heard that there were four English prisoners arrived in that country, than he waited upon the president, and begged they might be lodged at his house. This was granted ; and had we been his own brothers, we could not have met with a more friendly reception ; and during two years that we were with him, his constant study was to make every thing as agreeable to us as possible. We were greatly distressed to think of the expence he was at upon our account ; but it was in vain for us to argue with him about it. In short, to sum up his character in a few words, there never was a man of more extensive humanity. Two or three days after our arrival, the president sent Mr. Campbell and me an invitation to dine with him, where we were to meet admiral Pizarro and all his officers. This was a cruel stroke upon us, as we had not any cloaths fit to appear in, and dared not refuse the invitation. The next day, a Spanish officer belonging to admiral Pizarro’s squadron, whose name was Don Manuel de Guiror, came and made us an offer of two thousand dollars. This generous Spaniard made this offer without any view of

ever being repaid, but purely out of a compassionate motive of relieving us in our present distress. We returned him all the acknowledgments his uncommon generous behaviour merited, and accepted of six hundred dollars only, upon his receiving our draught for that sum upon the English consul at Lisbon. We now got ourselves decently clothed after the Spanish fashion; and as we were upon our parole, we went out where we pleased to divert ourselves.'

We are next entertained with a description of the country, which is represented as one of the most agreeable on the globe, as well on account of its climate and productions, as for the social virtues and accomplishments of the inhabitants. 'The women are remarkably handsome, and very extravagant in their dress. Their hair, which is as thick as is possible to be conceived, they wear of a vast length, without any other ornament upon the head than a few flowers; they plait it behind in four plaits, and twist them round a bodkin, at each end of which is a diamond rose. Their shifts are all over lace, as is a little tight waistcoat they wear over them. Their petticoats are open before, and lap over, and have commonly three rows of very rich lace of gold or silver. In winter, they have an upper waistcoat of cloth of gold or silver, and in summer, of the finest linen, covered all over with the finest Flanders lace. The sleeves of these are immensely wide. Over all this, when the air is cool, they have a mantle, which is only of bays, of the finest colours, round which there is abundance of lace. When they go abroad, they wear a veil, which is so contrived, that one eye is only seen. Their feet are very small, and they value themselves as much upon it as the Chinese do. Their shoes are pinked and cut; their stockings silk, with gold and silver clocks; and they love to have the end of an embroidered garter hang a little below the petticoat. Their breasts and shoulders are very naked; and, indeed, you may easily discern their whole shape by their manner of dress. They have fine sparkling eyes, ready wit, a great deal of good-nature, and a strong disposition to gallantry.'

It is with regret we find ourselves unable to quote any farther account of this paradise of a country; we can only inform the reader, that on the twentieth of December our four prisoners embarked on board the *Lys* frigate, a French ship belonging to St. Malo. Though they met with many adventures and distresses in their voyage to France, where they came to an anchor in the Brest road on the thirty-first of October, yet they were not so remarkable as those they had already undergone. When they landed at Dover from a Dutch dogger, the master of which they were obliged to pay before-hand, they were so

destitute

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 destitute of money, that our author had not wherewithal to pay his turnpikes, which he was obliged to bilk by riding as hard through them as he could. When he came to the Borough, he hired a coach to carry him to his brother's house in Marlborough street; but he found it shut up, and he was forced to borrow money to pay the fare from a neighbouring tradesman, who directed him to his sister the countess of Carlisle's house in Soho square, where, after some altercation with the porter on account of the oddity of his dress, he met with a joyful and affectionate welcome.

After what we have already observed concerning this publication, it would be superfluous to recommend it to the notice of the public; for curiosity must impel almost every man, who can read, to peruse it. Its style and manner is such as may be expected from a man of quality and education, being every where clear, perspicuous, and well suited to its various scenes, either of distress or festivity. Upon the whole, we think the author has suffered more in his own person than any man now living, and deserves the highest preferment his profession can admit of, not only on account of the hardships here described, but for the subsequent services he has performed to his country.

III. *The Grecian Orders of Architecture Delineated and Explained from the Antiquities of Athens. Also the Parallels of the Orders of Palladio, Scamozzi, and Vignola. To which are added, Remarks concerning Public and Private Edifices, with Designs.* By Captain Stephen Riou. Folio. Pr. 1 l. 5 s. Nourie.

THE manner of building practised in any country is, in fact, a public exhibition of the spirit and genius of the inhabitants. If propriety and elegance distinguish it, the result is beauty, and the spectator is delighted; if those qualities are wanting, the most splendid production of wealth will appear only costly deformity, instead of real magnificence.

The planning and decorating of buildings is the business of architecture; an art which is generally supposed to have attained its highest improvement, many ages ago, amongst the Grecians, from whom the three orders, esteemed the most excellent inventions which have graced this art, have been transmitted to us, by means of the writings of Vitruvius, and of those remains of Roman magnificence in which the Grecian manner was imitated, and which, even to this day, at once astonish and instruct us.

The reputation they have obtained is so great, as to interest every civilized nation of Europe in the study of this art; professed and repeated attempts have every where been made to restore

restore the orders of architecture to their original purity ; and to retrieve, as far as might be possible, the exact forms and proportions which the ancient Grecians of the best ages, and in their most approved buildings, had assigned to these orders.

But it is a truth, that none, not even the most industrious and ingenious amongst the writers on this subject, had seen any one ancient building which could be deemed a real, absolute Grecian production, or had even procured from any of the different parts of Greece, the exact form or measure of the parts constituting an order, till Messrs. Stuart and Revett visited Athens, and measured and delineated the antiquities remaining there, one volume of which has been since published. The public then saw, for the first time, some genuine, simple, Attic forms of Doric, Ionic, and Corinthian composition.

Till that time, the ruined remains of Roman magnificence, and the writings of Vitruvius, were the guides which the best authors had followed in this intricate investigation ; but Vitruvius is frequently obscure, and, except Desgodetz, we do not remember to have seen one who has given us the Roman antiquities without a large mixture of conjecture and inaccuracy ; although it is obvious from any of them, that the architects employed by the ancient Romans did not scrupulously attend to the precepts laid down by Vitruvius, and that they even praised licences which he condemns : nay, since the Antiquities of Athens have been published, we also find they deviated from the Grecian originals, of which they were once esteemed faithful copiers.

The modern architects, though they have generally acknowledged their obligations to Vitruvius, have seldom adhered strictly to his precepts ; and though they express their admiration of the ancient Roman buildings, they have disdained to be servile imitators of them, and fancied that their own stock of genius could furnish them with improvements on those superb and beautiful examples ; but whenever they have ventured to proceed without these guides, we now see they have only wandered yet farther from that tract which the Grecian architects had established, and differ more than even the remains of ancient Rome, from those examples of Attic taste, which have been for many ages so much praised, and for a long time so much wished for.

Our limits will not permit us to expatiate farther on this subject at present ; we shall therefore content ourselves with observing, that an important question arises from what we have already said ; viz. it remains to be determined which of the three manners of building, the Roman, the Athenian, or the modern, is to be preferred ? Each has its partizans. The
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author before us, having viewed them all, professes himself a strenuous advocate for the Athenian. He observes, that no complete examples of the Doric and Ionic orders are to be met with at Rome; and that therefore those who have endeavoured to restore those orders on the authority of the ruined edifices remaining there, have not entirely succeeded in their attempts; that Athens has been neglected by the studious of this art, till Mess. Stuart and Revett visited that city; and he bestows many commendations on a description of the Athenian antiquities, published by those gentlemen.

‘ From these Antiquities (he tells us) it is attempted in this treatise to establish documents for the three orders, and to make a modular division of all their component parts for practical uses; what little differences may be observed, were only admitted to avoid fractions in their professional altitudes, which are fixed at so many entire diameters; the character of every member in each order is strictly preserved, because otherwise the specific distinctions in the three different modes, would be confounded and out of place.

‘ While we are modulating the orders from unquestionable originals, it would be an unpardonable slight to the only writer of antiquity upon this subject, whom time and accidents have not destroyed, if we did not introduce him: Vitruvius is too respectable an author not to be quoted in a work of this nature, and though a Roman, he has said all that was possible in favour of Grecian architecture; and has delivered, with the necessary rules, its origin and progress.

‘ We have made use of De Laet’s edition, *cum notis Philandri*, *Amst.* 1649, for the quotations we have given; and whenever we have met with any doubts about the numeral characters, we have taken the liberty to alter them, as other commentators have done, for the extents of the tetrastyle, hexastyle, Doric fronts, the heights of the Doric and Ionic entire columns, the Ionic capital and base, &c. For our justification we can say, that we have only hazarded to rectify these modular divisions from the edifices themselves, which Vitruvius would have acknowledged of prior and more certain authority; and the essential and characteristic members in each order, as we have traced them, will be found conformable to his written prescriptions.’

Mr. Riou next gives a list of the manuscripts of Vitruvius, to be found in England, of ten Latin editions of that author, and of nine translations, supposing that such information may be acceptable to many of his readers; a supposition in which we think he will not be mistaken.

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After having thrown out some very severe, though not unjust, strictures upon those bricklayers, stone-masons, and carpenters, who assume the title of architects, (he might with equal justice have included plaisterers, cabinet-makers, and gardeners, in this censure) he goes on to explain the method and scope of his work as follows:

‘ Having finished what relates to the delineation and explanation of the orders, we pass on to some general remarks, and cursory practical considerations concerning public and private edifices, and to give a description of ten plans with their elevations, which concludes the volume. And as in the introduction to the orders, we have given some short notices of the most celebrated restorers of architecture in Italy, it was judged not altogether improper to collect some brief accounts of eminent British architects; we have transcribed what is sufficient for our purposes, partly from that valuable work *Biographia Britannica*.’

Our author concludes his preface with observing, that if the prints which accompany this work (of which there are twenty-eight, besides head and tail-pieces) had been on larger scales, and finished in a higher manner, it would have considerably advanced the price, without any adequate advantage to the intelligent reader. We must however wish, that some of his plates, particularly the third, eighth, and thirteenth, had been executed with greater accuracy and neatness.

To the preface succeeds an introduction, in the beginning of which Mr. Riou thus describes the progress of art in general towards perfection, and the causes of its corruption and decline.

‘ When we survey the progress of genius either in the practices of art or the speculations of science, we find they never received their perfection from the same man who gave them birth; new inventions, however valuable, have for the most part been produced in a rude and defective state, and have in process of time, little by little, received from the skill and industry of others, such additions and improvements as were necessary to give them all the perfection of which they are capable.

‘ On the other hand, it has not frequently happened that the arts, instead of making any due advancement, even lose the advantages which only a long series of years, and the unremitted assiduity of true genius, could obtain, for during an age of turbulence and distress, no attention is bestowed on them; abuses creep unnoticed into the practice, and with the decline and ruin of empire, the arts themselves decay and perish: neither is this the only misfortune to which they are exposed, for such is the weakness of human nature, that in less

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calamitous times than those we have supposed, the imagination may be vitiated, all sound judgment perverted, and our pursuits led out of their proper track, by the presumption of the ignorant, the plausible arguments of false reasoners, or that propensity with which the inconsiderate are determined to follow the ungovernable and unrestrained career of a fancy animated with the rage of novelty, though fertile only in trifles and absurdities.

‘ Such vicissitudes have happened to the art of which we are about to treat, as will appear from a view of what will be briefly offered on this subject.’

He then traces a slight sketch of the state of art in the earlier ages, and among the more ancient people, and proceeds to the Grecians, of whom he says, ‘ During the prosperous times of their commonwealth, they were a nation of all others at that time in the world the most ingenious and the most cultivated. They seem to have been endowed with the greatest propensity to the arts, and to have felt the strongest natural aversion to whatever favoured of inelegance and barbarism; their country was styled the mother and nurse of art and science. It is this nation which challengeth to itself the system of those three modes of architecture afterwards named the Doric, the Ionic, and the Corinthian orders, thus denominated from the places where they were either invented, or first received into use; during the practice of some ages, they acquired all the improvements the Grecian genius in its greatest vigour could bestow; the imitations of such examples, it may be presumed, will ever excel all other inventions.

‘ When the Roman state had attained to the highest pitch of its glory, and the most cultivated as well as most powerful nations were subdued, and were considered only as provinces of that mighty empire, the inhabitants of Italy distinguished themselves as well by their love and study of the fine arts, as by their skill in arms, in both of which they must be allowed to stand next after the Grecians: it is then first to Athens, and afterwards to Rome, that the modern world owes the method of culture for every refinement; but at the same time it is proper to observe, that the Romans, either through ignorance or pride, not content with the orders and dispositions of Athenian architecture, ventured at several licentious alterations; they tacked two spurious orders, the Tuscan and the Composite, the last called also Latin and Roman, to the three genuine ones, which alone are sufficient to answer all the purposes in building, and which can never fail of obtaining the preference whenever they are examined by an attentive and intelligent spectator. It is matter of great regret to the investigators

investigators of this art, that among the writers of antiquity we find little on which to fix our ideas, or form our taste. The writings of Vitruvius Pollio have been transmitted down to us : this classic author flourished about the DCC year of Rome, in the reigns of Julius Cæsar and of his successor Augustus. To the latter he dedicated his ten books of architecture ; and to these, next to the vestiges of ancient edifices, posterity remains indebted for many successful attempts to restore architecture in its original simplicity and beauty. Nor besides Vitruvius were wanting other ingenious men, who in their writings had probably given many illustrations and maxims of their art. Several of their names have descended down to us, but their writings have perished : yet what sort of artists they were, if their books have not remained to inform us, their works in many noble edifices, still remaining, give faithful testimony to their merit, and chiefly in Greece and Italy, where this profession was better preserved, and maintained its reputation ; so that for the course of about two centuries from the days of Augustus, the manner and style of building remained unaltered, although the false taste for internal decorations was prevailing even in the time of Vitruvius. Tacitus informs us in general, that there were no persons of great genius after the battle of Actium ; but in the decline of the Roman empire, such a decline and change seemed also to affect the intellects of individuals, whence learning and all the fine arts, which had flourished to admiration, and for so long a period, fell into disrepute, and were absorbed by the barbarisms which overwhelmed the land. Architecture soon saw itself miserably transformed ; every good mode thereof was overthrown and spoiled, every true practice corrupted, its antique graces and majesty lost, and a manner altogether confused and irregular introduced, wherein none of its former features were discernible.

‘ The Goths prevailed !

‘ At last came the fifteenth and sixteenth centuries of the Christian æra, so glorious for the restoration of literature and arts ; then it was that many happy minds, shaking off the rust of ignorance, and freeing themselves from the chains of indolence which had fettered the preceding generations, recalled again into life all the fine arts, and all the finest faculties and rules, so that it seemed as if the taste of old Greece and Rome was revived in its true splendor and dignity.’

Those ingenious men whose labours contributed to restore architecture in Italy, are next briefly mentioned ; the question why the architecture of Greece and Rome should be preferred to the other modes of building, is examined ; some account is
given

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given of the Gothic; and the Introduction concludes with the following observation:

• Although it is true that the proportions and forms of architecture are, in some degree, arbitrary, and not of the number of those things which have a natural, precise, and positive beauty, like the concords of musical tones, &c. yet as they are established upon principles long since received, and likewise by what among the artists is called *costume*, the eye, once familiarised with them, is shocked at any essential deviations, their beauties becoming very distinct and forcible; add to this, that, for above these two thousand years, it has been beyond the power of human abilities, not only to introduce a new order, but even the least moulding or member, whereof the pattern is not already given.

• The strong, the mean, and the delicate style of building cannot be fixed at any other terms, than nearly at those observable in the Grecian orders; since, if you were to begin the progression much above what they have established, it would destroy their very mechanical principles and distinctions; for if instead of 8: 10: 12, which the author of this treatise has ventured to assign, you take 12: 15: 18, diameters for the entire altitudes; in these two last terms, either the columns would run into an excess of height, or the entablature into an unwarrantable heaviness: both the appearance and mechanism of such constructions must be rejected upon the slightest examination; but the nearer you approach the true terms assigned, as the best moderns have done, the errors gradually become less sensible: yet why should we seek after any other equivocal measures, when we can obtain the most desirable characters and quantities from indisputably authentic Attic models?

Thus much for the Introduction to this work: in a future Number we shall examine the justness of our author's precepts, and the propriety of his remarks, in many of which we find him singular; particularly in the height he assigns to the Doric column; the mutules and drops with which he decorates his cornice; the angular triglyph in his freeze, and the omission of the hypotrocheliun or collarino; the entablature without dentels in the Ionic order, and the manner of designing the volute of that capital; the entablature of his Corinthian, and, above all, the peculiar pedestal he has given to it, the breadth of whose die does not exceed the diameter of the fillet at the bottom of the column.

[*To be continued.*]

IV. *Expe.*

IV. *Experimental Essays on the following Subjects: I. On the external Application of Antiseptics in putrid Diseases. II. On the Doses and Effects of Medicines. III. On Diuretics and Sudorifics.* By William Alexander, Surgeon in Edinburgh. 8vo. Pr. 5s. Dilly.

THE first of these Essays treats of the external application of antiseptics, and contains several experiments proving the reality of such medicines entering the bodies both of living and dead animals by the skin, and either preserving them long sweet, or restoring them from a state of corruption. In experiments first, second, and third, three dead putrefying rats were immersed in a decoction of Peruvian bark in which some nitre was dissolved, when, after a period of immersion proportionable to the different degrees of putrescency in the several animals, they all became perfectly fresh. In experiment fourth, two putrid mice were sweetened in the same manner; the one by repeated affusions of a decoction of camomile flowers, and the other by a pretty strong solution of camphire in lime water. When the rats which had been recovered from putrefaction were opened, it appeared, that though the external parts were perfectly sweet, yet the intestines retained a small degree of fœtor, and a considerable degree of lividity, or rather blackness: and upon remaining about twelve hours in a bath of the same kind as that in which they had formerly been immersed, the fœtor went entirely off, but the lividity remained still the same. The two mice being likewise opened, their intestines had the same livid colour, but were perfectly free from putrefaction; which last circumstance was imputed not to any difference in the antiseptics made use of, but to the mice being smaller, and more easily penetrated by the bath than the rats. This remarkable difference between the bodies of dead and living animals recovered from putrefaction, that the lividity in the former remains indelible against all the force of antiseptics, while in the latter, a gangrened part is always restored to its natural colour, has suggested to the ingenious author the following rational observations on that subject.

‘Lividity on a living animal seems, as far as I can observe, to arise either from an extravasation of blood happening in consequence of some violence done to the solids by external force, whereby they are ruptured, so as to allow their contents to pass into the interstices of the muscular fibres; or in consequence of an inflammation, when the red globules of blood are violently pushed into the lymphatics. In both these cases the stagnating blood soon loses its natural colour, becomes first livid, and afterward black. But in a dead animal, so far as I have been able

able to discover by dissections, the firmness of the solids was always very much destroyed, and the lividity seemed to have arisen from the fluids and solids having joined together to constitute an indistinct and grumous mass: and this I imagine will lead us into the reason, why the natural colour is restored to a livid part of a living animal when recovered from putrefaction, and not to that of a dead one. For, in a living animal, the solids being generally unhurt, the extravasated matter is taken up by the absorbents, and enters again into the blood: but when it happens that the solids come to be affected also, the whole morbid part is then separated from the sound body by means of suppuration; whereas, in a dead body, the solids and fluids being both equally affected, and no circulation going on, nor any active power existing to throw off the diseased part, the colour once lost can never be regained, as we can never unmix, and restore to their proper places, the solids and fluids, upon which this natural colour seems very much to depend. All that we can therefore do in this case is, by the application of antiseptics, to put a stop to that fermentative putrefaction, whereby the solids and fluids are blended together into a mass.

Though it is incontestible from the experiments above mentioned, that the bodies of animals may be recovered from a great degree of putrefaction, yet if that state be too far advanced before any attempt is made to stop it, neither a whole animal, nor any part of it, can be freed from corruption. 'I allowed a rat, says our author, to grow considerably more putrid than any of the former; but all the methods I could use did not seem in the least to have sweetened it; tho', indeed, they retarded the progress of the putrefaction, and kept the animal pretty nearly in the same state in which it was at the beginning of the experiments. But there is a state of putrefaction, a few degrees beyond this, which it is impossible even to retard, and where no methods can save the texture of the parts from running into, almost, immediate dissolution. This should teach every one always to call in proper assistance, as soon as possible, in putrid distempers; for, in their first stage, they will, perhaps, easily yield to judicious remedies; in their second, the case is at best but doubtful; and in the last, the patient is always irrecoverably lost.'

The next experiment is on a rabbit, which being killed, was immersed to the middle in a very strong solution of nitre, where it remained for twelve hours in a heat of about 96 degrees. It was then taken out of the bath, skinned, and two drachms of its flesh from the part which had been immersed in the solution, and the same quantity from that which had been kept above the surface of it, were put into separate gallipots,

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with two ounces of pure water, and set in the same heat as formerly. Upon standing twenty-four hours, the piece last mentioned began to putrefy; but the other was not changed till six hours after, and even then it putrefied more slowly.

In order still farther to ascertain the certainty of antiseptic liquids penetrating the skins of animals immersed in them, we are presented in the next number with a curious experiment on living subjects. A rabbit was immersed to the neck, for the space of fifteen minutes, in a solution of nitre, heated to 110 degrees; care being taken that none of the liquor should enter by its mouth. The creature shewed no signs of uneasiness, either in the bath, or when it was taken out. Eighteen hours after, it was again immersed for half an hour, in the same solution, heated to the degree of 105; toward the end of which time it seemed very uneasy, and was supposed to be sick; but on being again taken out, it appeared perfectly well. In two hours it was killed, and a piece of paper, steeped in the serum of its blood, and dried by a slow fire, being exposed to the flame of a candle, immediately caught fire, sparkled, and emitted a bright flame like nitre, shewing the blood to be impregnated with that salt. This rabbit was now skinned, and hung in a cool closet, a yard distant from another rabbit which had been killed at the same time, but never subjected to any immersion. On the sixth day, lividity, and other symptoms of putrefaction, were evident on the neck of the rabbit which had not been bathed, and even discernible on several other parts of its body: some small degree of lividity was likewise visible on the neck of that one which had been bathed, but none on any other part, nor did it smell half so disagreeably as the former, which, though they both putrefied much more slowly than was expected, continued evidently the most fetid.

From all these experiments, the author reasonably infers, that if rats, mice, and rabbits, whose skins are all very closely covered with hair, and not nearly so porous as those of men, should under these disadvantages absorb a sufficient quantity of an antiseptic, either to recover the animals from putrefaction, or preserve them long from its influence, the human skin must be endowed with still a greater power of absorption: so that if the effect of an antiseptic be proportioned to its quantity, there is much more reason to hope for its operation on the human subject, than on any of these animals.

From this plausible conclusion, the author proceeds, in a subsequent experiment, to determine nearly the quantity that would be absorbed by the whole surface of a human body, when the fluid was of a given strength, and applied for a given time.

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For this purpose, he dissolved four ounces of nitre in four pounds of water, and heated the solution to 100 degrees of Fahrenheit's scale. He then rubbed one of his hands with a hard cloth, and putting it into the solution, as far as the lower extremities of the radius and ulna, kept it there for fifteen minutes; when weighing the solution, he found that it had lost an ounce and a half, (including what had passed off by evaporation) and the remaining nitre, when crystallized, weighed only two ounces. The surface of his hand had imbibed no more than an ounce and a half of the solution, and yet two ounces of the nitre, which constituted a part of it, were lost; which exceeded by half an ounce the whole quantity absorbed. This induced him to suspect, what he found confirmed by a future experiment, that the nitre, as well as the water, had evaporated in the boiling: from whence he concluded, that only a quantity of it, proportionate to the quantity of water in which it was dissolved, could be absorbed; and institutes a calculation of what the whole body would absorb, from that which was absorbed by one hand.

When one ounce of nitre is dissolved in one pound of water, the proportion of nitre to that of the water, is nearly as one to sixteen; and therefore every ounce of water contains nearly half a drachm of nitre. One ounce and a half of the fluid was absorbed by my hand, which ounce and a half contained forty-five grains of nitre. Now, allowing that the surface of my hand is to the surface of my whole body as one is to sixty (which is a very moderate computation); and taking it for granted also, that all the surface of my body will absorb equally with that of my hand (which it certainly will do at the least, as it is constantly covered, and on that account more porous than my hand, which is almost always exposed to the air); it follows, that if my whole body had been immersed for the same space of time, in a solution of the same strength, it would have absorbed ten pounds five ounces of it; and this ten pounds five ounces would have contained 2700 grains, that is, five ounces five drachms of nitre, which is indeed a very large quantity. But if the solution was made stronger, a quantity still much larger might be imbibed in the same manner. It may, indeed, be objected, that even this quantity received immediately into the blood would, perhaps, prove fatal; or, if not so, that it would, at best, be a dangerous experiment to attempt it. But, in my opinion, there is very little harm to be dreaded from it; and if there is, a solution of whatever strength we please, can easily be at any time prepared, the use of which can be productive of no mischief. Or a decoction of

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bark,

bark, or some other antiseptic vegetable substance, may be used instead of the nitre; and then it is impossible that we can have any thing to fear. Though, even supposing the experiment to be dangerous, I think the known fatality of putrid diseases would fully authorise a person to make it; for it is certainly much better to try every thing which has the smallest chance in desperate cases, than to abandon a patient to certain death.'

Our author, in several succeeding experiments made upon himself, both previous and subsequent to immersing his feet for some time in a warm solution of nitre, and a decoction of the Peruvian bark, has clearly ascertained, that his urine was much impregnated with the nitrous salt, and attained a remarkable quality of preserving animal substances long from putrefaction: and produces an instance of having cured a labouring man of an ague, by bathing in a decoction of the bark. At the same time he informs us, that his intention in making this experiment, was not with a view to introduce a custom of curing agues by any external application. 'I am conscious, says he, that it would be attended generally with too much expence, and always with a trouble which few people would submit to. Besides, it has not, perhaps, advantages enough over the internal method, to deserve to be preferred to it. What I had chiefly in view, was to discover a method of introducing a large quantity of any antiseptic more immediately into the blood, in putrid diseases, than when taken by the stomach; which I looked upon as a considerable improvement in medicine: and I hope I have, in some measure, obtained my wishes.'

The ingenious inquirer proceeds next to investigate the opinion of several authors concerning the effects of heat in producing or assisting putrefaction; and, after many learned arguments, concludes, that '*no reasonable degree of heat applied to the body of an animal, has a power of producing or augmenting putrefaction in it, provided that the air it breathes be kept cool and circulating.*'

As these new experiments on the external use of antiseptic medicines abound with inferences of the highest utility in the cure of putrid diseases, we shall recapitulate the advantages resulting from them in the author's own words.

'As I think I have made it appear, by what has been said above, that the degree of heat requisite to make an antiseptic bath penetrate the skin, cannot possibly do any harm in a putrid disease; and as I have plainly proved that dissoluble antiseptic salts, and even the particles of antiseptic vegetables in a decoction,

decoction, do penetrate the human skin in pretty large quantities; I shall now conclude the present Essay, with a view of the uses that may be made of this discovery.

In the first place, it appears to me, that it would be an excellent means of preserving the body from an epidemic pestilential contagion; as also from the particular contagion of a jail, or any other confined place; as the body, by two or three times bathing, might be so well stored with antiseptic particles, as to enable it to expel or destroy any septic ones that might find entrance, either by the lungs or otherwise.

Secondly, Bathing in antiseptics, as above recommended, and receiving the steams arising from them into the lungs, would certainly prove very powerful auxiliaries to their internal use; and by the conjoined force of these methods taken together, perhaps the progress of a disease might be stopped, which would prove too powerful for any of them alone.

Thirdly, It affords at least a probability of sometimes saving a patient from the jaws of death, when internal remedies have failed, or when they cannot be retained in the stomach or intestines, in consequence of which no benefit can be expected from them.

Fourthly, It points out an easy and safe method of curing the agues of children, who are too young to take so disagreeable a medicine as the bark, or even of adults who have a natural antipathy to it; of whom there are not a few to be met with, though there are still more who have acquired an aversion to it, and would submit almost to any other method, however troublesome, rather than be obliged to swallow it.

These, I think, are the principal cases in which the external application of antiseptics will take place. The advantages which they have, when so applied, over the internal method, I have already hinted at: they are, *first*, a much greater quantity of the antiseptic can be conveyed into the blood in this way, than when it is taken into the stomach. *Secondly*, Here they enter more immediately into the blood, than when obliged to go through the tedious course of chylification and sanguification. *Thirdly*, The particles of an antiseptic which enter into the blood in this way, are much less altered from their original nature, than those which enter into it after they have undergone the action of the stomach, of chylification, and sanguification. And, *lastly*, No case or condition of the patient can prevent us from making this application; whereas several accidents may put it intirely out of our power to avail ourselves of the other.

But neither from these very great advantages attending the use

use of antiseptics externally applied, nor indeed from any thing that I have said in this Essay, would I be understood to mean, that the internal use of such medicines ought to be totally neglected. When nature is attacked by so potent an enemy as putrefaction, all the auxiliaries that can be brought to her assistance will be necessary; and therefore I would recommend both these methods joined together, not only at the beginning of the attack, but even when a person has been in an infected place, with this caution only, *always to let the prima via be first cleansed.*

The second Essay is on the doses and effects of medicines. 'It had been long my opinion, says our author, that a great variety of things were retained in the materia medica, which were either altogether useless, or given in such trifling doses, that little or no benefit could reasonably be expected from them. The fame of many of our present medicines has arisen from accident; and still more of them, perhaps, have been introduced into practice by the *ipse dixit* of some celebrated person, who himself, with an assuming air of knowledge, had only asserted what he had learned by custom, heard by tradition, or taken from the authority of another. In this manner, by much the greatest part of the remedies at present made use of, have been handed down to us from our ancestors, and through a long succession of ages, their nature and virtues have escaped examination: Custom has given them a sanction, which Credulity has rendered still more sacred; and Indolence, considering it as the shortest and easiest road to science, to make use of the observations of others, has slothfully folded her hands, and declined the tedious way to knowledge by experiment and examination.'

There is certainly no subject more worthy the attentive investigation of physicians, than the virtues of the materia medica, since entirely upon these, and the right application of them, the cure of all disorders must depend: and what opinion ought we to form of the efficacy of subordinate medicines, when we find, from the repeated experiments of this assiduous inquirer, that those of the greatest estimation for their extraordinary qualities and activity, have been taken in such large doses as are reckoned noxious to the human constitution, without producing any obvious effects? The experiments in this part of the treatise being very numerous, we must refer our readers to the Essay itself, where judgment and ingenuity are equally conspicuous; while we presume, in the name of the public, to return thanks to the author, who prosecuted, even to the hazard of his life, an application to the improvement of physical knowledge; and congratulate him on his recovery from

from that dangerous situation into which he had been thrown in ascertaining the doses of camphire.

The third Essay is employed on the subject of diuretics and sudorifics, and abounds no less than the two former parts of the treatise in discoveries of the most important nature. Our author seems to evince, from several experiments, that there is a certain degree of heat, correspondent to the particular constitution, which is absolutely necessary to procure an evacuation by sweating; though that degree is not the same in all persons, nor in the same person at all times.

If there is therefore an exact sweating point in every person, this easily explains to us the reason why cold water often acts as a sudorific: for if the heat of the person who takes it be at that time considerably above the sweating standard, a sufficient quantity of the water will reduce it to the standard, and so procure the sweat: and warm water, or any warm liquid, will have the same effect when the heat is below it. It is upon this principle, and no other, that we can give a reason why a large draught of cold water, earnestly longed for by the patient, has often been the happy means of an almost instantaneous sweat in ardent inflammatory fevers, after all the common warm methods had been attempted in vain. It would therefore seem, that the practice of denying the use of cold liquids to people in these distempers, is so far from having its foundation in reason or the nature of things, that, after proper examination, it will be found pernicious and ridiculous.

Whenever a person has a strong, full, and frequent pulse, attended with great thirst, a parched dry tongue, and a violent sensation of heat, cooling medicines seem plainly to be indicated by nature; and, pursuant to her indications, physicians have time immemorial been accustomed in these cases to prescribe them. But, which is amazing, even when the strongest coolers have been indicated, and even when they have taken the greatest pains to select them, they have always given them in a warm vehicle; so inconsistent is the practice of physic often with itself, and in this case, I think I may add, so irreconcilable to reason and sense. The patient himself may often feel a very great heat and thirst, his tongue may be parched and dry, and yet the heat may be below the standard of health; therefore the proper exhibition of coolers requires caution and judgment, as in this case they would certainly do hurt. But when along with these symptoms there is a strong, frequent pulse; when the mercury in a thermometer applied to the surface of the body, arises very considerably above the degree of blood-warm; I would then venture not only on the use of cold water alone, but also on giving the strongest coolers

along with it: I think I should only follow what nature pointed out to me, in so doing.'

This curious observation of a standard degree of heat, at or about which alone a sweat can be produced, and above which, the drinking of warm water shall oppose the evacuation, as that of cold, on the contrary, will forward it; affords not only a plausible rule in regulating the use of diaphoretic medicines, but likewise points out the cases wherein the formerly celebrated, though now disused, practice of giving cold water in fevers, may actually prove advantageous.

The limits of this publication will not permit us to give a sufficient idea of the substance of a treatise so replete with novelty, ingenuity, and importance; we therefore recommend the Essays themselves to the attention of all our medical readers, who must peruse them both with profit and pleasure.

V. *Fables*, by William Wilkie, D. D. *Professor of Natural Philosophy in the University of St. Andrews.* 8vo. Pr. 4s. Dilly.

THAT fable is a pleasing and efficacious method of instruction, none will deny, except those who aim to render themselves conspicuous by contradicting the general opinions of mankind. Such, however, are the sentiments of a modern philosopher, who, in his Treatise upon Education, declares fables to be dangerous to the morals of youth, and as such refuses to intrust them to his young *Emilius*. To enumerate his objections would be needless, and to refute them trifling. Notwithstanding every argument adduced against them, fables will still be written, and still read; and nothing we could urge in their defence, would cause them to be written or read with any greater alacrity. We will only observe, that fables may be as well tolerated as every other composition of amusement; and that supposing they do not furnish us with useful maxims of moral conduct, yet if they minister innocent delight, they have at least the negative praise of promoting virtue by keeping us from vice.

To do Rousseau justice, however, he has discovered that the fabulists are sometimes false to the cause of virtue, and that the moral of their apologue is sometimes destructive of morality. It must be confessed, they too frequently found their instruction upon maxims of *worldly wisdom*. Hence we find their compositions so often employed in holding up fraud for imitation, in opposition to guileless simplicity; and hence we are so often taught to blunt the feelings of humanity, when they interfere with our immediate gratifications. The single circumstance

cumstance of the *fox's* being the hero of the fable, is sufficient to render their lessons sometimes suspicious. Here, then, we must join Rousseau in condemning the fabulist, when detected in betraying the cause he undertakes to defend. Whatever excuses may be offered for his deficiency in positive precepts of virtue, no apology should be pleaded for his positive precepts of depravity. Still, however, we are not to argue against the use of a thing from the abuse of it; and the fable may be well intrusted to the perusal of youthful innocence, as it is *naturally* capable of conveying the purest instruction, and most undefiled morality.

From the number of fables with which every nation abounds, we should be led to infer an easiness of execution. But perhaps the truest inference would be, that in the fable there is something agreeable to our nature, as combining in it the united powers of pleasure and instruction. To a *true* composition of this kind, there are certainly required abilities which do not center in every writer; as, among other qualifications too tedious to be mentioned, the author must be possessed of no inconsiderable powers of fiction, superadded to a knowledge of manners; and a knowledge of manners Aristotle has declared, to be of most difficult attainment. That it is not in the power of every one to succeed in this species of composition, may be learned from the miserable collections with which our language in particular is disgraced.

The Fables before us are written in imitation of Gay, whom our later fabulists seem to agree in establishing as a model. For this agreement, however, it may be difficult to assign a reason; nor perhaps can it be accounted for upon any other principle than that of imitation. But surely it has been sufficiently considered, that he who imitates another, writes under many disadvantages. We are already in possession of that which he only professes to resemble; and they who have the original are seldom solicitous about the copy. The mind naturally acquiesces in the contemplation of an object to which habit has conformed us; nor do we easily suffer ourselves to be called off by another to which we are strangers, tho' it may solicit our attention by every possible allurements. Upon the original we fix our eye as the invariable standard; to deviate from him is to err, though perhaps by that deviation we do not wander into a wrong path, but pursue another which conducts us sooner and more pleasantly to our end. To imitate is to follow; to fail within the map, when we ought to launch into untried seas; to own ourselves the slave, when we might be the monarch; to assist in a triumph, when we might lead it. Such are the difficulties, and such the scanty limits of imitation.

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We would not, however, be thought to represent Mr. Wilkie as possessed of no merit, except that resulting from imitation. We must acknowledge, on the contrary, that in many respects he rivals his master. And first, in general easiness of expression he would not suffer by a comparison with Gay, who has been admired as much for this, as upon any other account. This will appear to be no inconsiderable point gained, when we recollect that the familiar style is what many attempt, and few attain. It allures us in the prospect, but deceives us in the execution. Of all writing the difficulties increase in proportion as the subject and manner are best understood. In the superior kinds of composition, tumour may pass for grandeur, and extravagant for elevated sentiment; but of that species of writing which proposes to treat of familiar things in a familiar manner, every reader can judge, because every reader understands.

From the manner and expression we pass to the sentiment. Of these it would be both invidious and superfluous to observe, that though they are always just, yet they are not always original. Sensible of this objection, the author has endeavoured to obviate it.

‘ You say ’tis vain in verse or prose
To tell what every body knows,
And stretch invention to express
Plain truths which all men will confess :
Go on the argument to mend,
Prove that to know is to attend,
And that we ever keep in sight
What reason tells us once is right ;
Till this is done you must excuse
The zeal and freedom of my Muse
In hinting to the human-kind,
What few deny, but fewer mind.’

To these arguments we may add, that some are formed to propose new maxims, whilst others find themselves more adapted to illustrate those already received. It is not easy to be determined who contributes most to moral doctrine; he who advances new maxims, which, on account of that very novelty, are likely to meet with opposition; or he who, adopting positions universally assented to, is at more leisure to decorate them with the charms of ornamented diction and brilliancy of fancy.

From parts, the natural transition is to the whole. From the perusal of these fables, as pieces of just composition, we received great pleasure; a praise which those who talk of happy negligence

negligence and beautiful disorder, would teach us to despise. Let us consider, however, that a poem is no more recommended by its parts, than a building by its materials, and that the chief beauty of composition arises from the ordination of the whole ; from just relation, and natural transition. But, indeed, we are led to expect this supreme excellence from a writer who has shewn himself to be so thoroughly acquainted with its importance in the introduction to one of his fables, which for this reason we beg leave to produce as a specimen of Mr. Wilkie's abilities as a fabulist and a poet.

‘ The LOVER and his FRIEND.

‘ ’Tis not the point in works of art
With care to furnish every part,
That each to high perfection rais'd,
May draw attention and be prais'd,
An object by itself respected,
Tho' all the others were neglected :
Not masters only this can do,
But many a vulgar artist too :
We know distinguish'd merit most
When in the whole the parts are lost,
When nothing rises up to shine,
Or draw us from the chief design,
When one united full effect
Is felt, before we can reflect
And mark the causes that conspire
To charm, and force us to admire.
This is indeed a master's part,
The very summit of his art,
And therefore when ye shall rehearse
To friends for trial of your verse,
Mark their behaviour and their way,
As much, at least, as what they say ;
If they seem pleas'd, and yet are mute,
The poem's good beyond dispute ;
But when they babble all the while,
Now praise the sense, and now the stile,
'Tis plain that something must be wrong,
This too weak or that too strong.
The art is wanting which conveys
Impressions in mysterious ways,
And makes us from a whole receive
What no divided parts can give :
Fine writing, therefore, seems of course
Less fit to please at first than worse.

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A language fitted to the sense
 Will hardly pass for eloquence.
 One seeks its force, before he sees
 The charm which gives it power to please,
 And ere instructed to admire,
 Will read and read and never tire.
 But when the style is of a kind
 Which soars and leaves the sense behind,
 'Tis something by itself, and draws
 From vulgar judges due applause;
 They'll yawn, and tell you as you read,
 "Those lines are mighty fine indeed;"
 But never will your works praise
 At any time, if they can chafe.
 'Tis not the thing which men call wit,
 Nor characters, tho' truly hit,
 Nor flowing numbers soft or strong,
 That bears the raptur'd soul along;
 'Tis something of a diff'rent kind,
 'Tis all those skilfully combin'd,
 To make what critics call a whole,
 Which ravishes and charms the soul.

' Alexis by fair Celia's scorn
 To grief abandon'd and forlorn,
 Had sought in solitude to cover
 His anguish, like a hopeless lover;
 With his fond passion to debate,
 Gay Strephon sought his rural seat,
 And found him with the shepherds plac'd
 Far in a solitary waste;—

' My friend, quoth he, you are much to blame;
 This foolish softness quit for shame;
 Nor fondly doat upon a woman,
 Whose charms are nothing more than common.
 That Celia's handsome I agree,
 But Clara's handsomer than she;
 Euanthe's wit, which all commend,
 Does Celia's certainly transcend:
 Nor can you find the least pretence
 With Phebe's to compare her sense;
 With better taste Belinda dresses,
 With truer step the floor she presses;
 And for behaviour soft and kind,
 Melissa leaves her far behind:
 What witchcraft then can fix the chain
 Which makes you suffer her disdain,

And

And not attempt the manly part
To set at liberty your heart ?
Make but one struggle, and you'll see
That in a moment you'll be free.

' This Strephen urg'd, and ten times more,
From topics often touch'd before ;
In vain his eloquence he try'd ;
Alexis, sighing, thus reply'd ;

' If Clara's handsome and a toast,
'Tis all the merit she can boast :
Some fame Euanthe's wit has gain'd,
Because by prudence not restrain'd.
Phébe I own is wond'rous wise,
She never acts but in disguise :
Belinda's merit all confess
Who know the mystery of dress :
But poor Melissa on the score
Of mere good-nature pleases more :
In those the reigning charm appears
Alone, to draw our eyes and ears,
No other rises by its side
And shines, attention to divide ;
Thus seen alone it strikes the eye,
As something exquisite and high :
But in my Celia you will find
Perfection of another kind ;
Each charm so artfully express'd
As still to mingle with the rest :
Averse and shunning to be known,
An object by itself alone,
But thus combin'd they make a spell
Whose force no human tongue can tell ;
A pow'rful magic which my breath
Will ne'er be able to resist :
For as she flights me or complies,
'Her constant lover lives or dies.'

From this fable our discerning reader will readily perceive Mr. Wilkie to be a pleasing and elegant writer ; but he must not think we have selected it as the best : there are others in which the author's poetical powers appear to much greater advantage, but which we could not produce on account of their length. We would recommend, in particular, that entitled *Phibus and the Shepherd*.

After all, impartiality obliges us to mention a few defects in this collection of fables. In some the moral lies too re-
mote

mote, and in others there are wanting the characteristic marks of this species of composition. They might as well have been entitled Tales as Fables. The writer's desire of ease has sometimes betrayed him into vulgarity; and sometimes he seems to have neglected purity of expression. These last may possibly be the errors of inadvertence. Still, however, it is the peculiar business of later writers to be careful and correct; for upon correctness great part of their merit must depend.

Of the Dialogue between the Author and his Friend, we shall only observe, that to a sprightliness of fancy he has joined a philosophical exactness in his sentiments. We would willingly indulge our readers with an extract, had we not already exceeded the limits of an article; nothing therefore remains, but to recommend these Fables as possessed of great merit, and as reflecting honour upon the author, both as a poet and a moralist.

VI. *Poems by Mr. Gray.* 8vo. Pr. 2s. 6d. Doddsley.

WE congratulate every lover of the Muse on this edition of the works of one of her most genuine sons; for though a Collection of Mr. Gray's Poems has appeared before, yet the book was executed in such an expensive manner, that, to render them universal, the present publication was absolutely necessary. In times like ours, nothing should be omitted which may turn us from the clamours of faction to the voice of genius; which may soothe those passions by the strains of poetry and nature, that have been agitated by the uproar of strife and opposition.

In this volume the reader will find added to the pieces inserted in the former Collection, some others never before published. He will find, too, the whole accompanied with notes, which are chiefly employed in marking the author's own imitations, or in defending certain modes of expression by the authority of former poets.

It is needless to say much of works, the merit of which is already ascertained. With most of the poems already published by Mr. Gray every body is greatly pleased, because there are beauties in them which affect every body. True taste will ever approve of poetry which is written from the heart, for it will ever feel the force of its productions. But the excellence of a work is by nothing more evidently shewn than the number of imitators; we naturally endeavour to catch that merit by imitation, which we perceive the whole world join to admire. Accordingly we find, that of these poems in general the
copies

copies are many; but the *Ode on the Death of a favourite Cat* and the famous *Elegy*, have gained particular attention. The publication of the *Ode* turned these gentlemen from the human to the brute creation; and the tears of a whole tribe were for a long time employed upon linnets and larks that were shot, and parrots and bullfinches that were starved; upon dead lap-dogs, and drowned kittens. That of the *Elegy* detached them to seek their bread out of desolate places. There is scarce a ruined abbey, or time-mouldered tower, which has not resounded to their plaints, and been watered with their tears. But, it is in vain we visit church-yards and solitudes, if Genius is not of the party: and to the most successful of these triflers we may observe, that he who is contented to sing what others have sung before him, must be contented likewise if he is esteemed only as the echo of a sigh.

If from the *Pindaric Odes* our poet has not received the tribute of applause paid to his other pieces, neither did he seem to covet it. What praise is due to him who is hardy enough to write so as to need an interpreter for the many, we shall not pretend to determine; content to shelter ourselves under the bulwark of authority, by quoting the opinion of a celebrated ancient: *Vitiosa sit poesis si ad eam intelligendam necesse est ut plus semel legatur. Remittitur enim intentio mentis: obtunditur acies. Nec fieri potest quin legenti fastidium non superveniat, si sollicitetur ejus animus a quibus mulceri debet.*

The poems for the first time published in this volume, are three in number, and of the lyric kind. Of the first the title is, *The Fatal Sisters*, and of the second, *The Descent of Odin*; both imitations from the *Norse tongue*. The third is called *The Triumph of Owen*, which is likewise an imitation from Evans's *Specimens of the Welsh Poetry*, but unfinished. In each the poetry is glowing and animated; but the two former, which are employed upon subjects of incantation, are stamped with the most evident marks of a vigorous imagination, occupied by the notions of gloomy * superstition. The imagery is every where strongly conceived, and strongly expressed, abounding with those terrible graces of which Aristotle tells us *Æschylus* was so fully possessed. The numbers are musical and flowing. The measure of all is the *Trochaic* mingled with the *Iambic*, which our poets have agreed to employ in compositions of this nature. Shakespeare in particular has used it in the incantation of the witches in *Macbeth*; and this, not because he knew

* This is to be understood of the *original* poems, not of Mr. Gray's imitation, which, by what we understand, merely pretends to transfer its images into verse.

what a Trochaic or what an Iambic foot was, but because he perceived some latent propriety in using it on such occasions. We shall venture to present our readers with the *Fatal Sisters*, as it bears no inconsiderable likeness to the *bard* of our author, and as it particularly abounds with those characteristic marks we have before mentioned. It is supposed to be sung by twelve gigantic figures, resembling women, over a loom, on the day of a battle fought between Sigurd earl of the Orkney islands, and Brian king of Dublin, and, as the reader will perceive, to be prophetic of its event.

‘ Now the storm begins to lower,
(Haste, the loom of hell prepare,)
Iron-fleet of arrowy shower
Hurtles in the darken’d air.

‘ Glitt’ring lances are the loom,
Where the dusky warp we strain,
Weaving many a soldier’s doom,
Orkney’s woe, and *Ranver’s* bane.

‘ See the grisly texture grow,
('Tis of human entrails made,)
And the weights that play below,
Each a gasping warrior’s head *.

‘ Shafts for shuttles, dipt in gore,
Shoot the trembling cords along.
Sword, that once a monarch bore,
Keep the tissue close and strong.

‘ *Mista* black, terrific maid,
Sangrida and *Hilda* see,
Join the wayward work to aid ;
’Tis the woof of victory.

‘ Ere the ruddy sun be set,
Pikes must shiver, javelins sing,
Blade with clattering buckler meet,
Hauberk crash, and helmet ring.

‘ (Weave the crimson web of war)
Let us go, and let us fly,
Where our friends the conflict share,
Where they triumph, where they die.

* Is not this image incongruous ? Can a warrior be said to *gasp* when his head is severed from his body ? Would not this incongruity, if such, be avoided, and the image strengthened, by reading, “ Each a warrior’s *gasp*ing head ?”

‘ As

* As the paths of fate we tread,
 Wading thro' th' enfanguin'd field :
Gondula, and *Gaira*, spread
 O'er the youthful king your shield.
 * We the reins to slaughter give,
 Ours to kill, and ours to spare :
 Spite of danger he shall live.
 (Weave the crimson web of war.)
 * They, whom once the desert-beach
 Pent within its bleak domain,
 Soon their ample sway shall stretch
 O'er the plenty of the plain.
 * Low the dauntless earl is laid,
 Gor'd with many a gaping wound :
 Fate demands a nobler head ;
 Soon a king shall bite the ground.
 * Long his loss shall Eirin weep,
 Ne'er again his likeness see ;
 Long her straits in sorrow steep,
 Strains of immortality !
 * Horror covers all the heath,
 Clouds of carnage blot the sun.
 Sisters, weave the web of death ;
 Sisters, cease, the work is done.
 * Hail the task, and hail the hands !
 Songs of joy and triumph sing !
 Joy to the victorious bands ;
 Triumph to the younger king.
 * Mortal, thou that hear'st the tale,
 Learn the tenour of our song.
 Scotland, thro' each winding vale
 Far and wide the notes prolong.
 * Sisters, hence with spurs of speed :
 Each her thundering falchion wield ;
 Each bestride her sable steed.
 Hurry, hurry to the field.'

In an advertisement Mr. Gray tells us, these odes were composed in consequence of a design he had once formed of writing the History of English Poetry, in the introduction to which he was to have produced some specimens of the style of the nations surrounding us. The reader will readily perceive, with us, how admirably this ode would have co-operated with his design.

In the notes we perceive some things worthy observation. In marking his own imitations, Mr. Gray frequently owns

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himself

himself indebted for common forms of speech, which, as they are the property of no one, every body may use without incurring the charge of plagiarism. To mention one or two instances: Who would suspect, that for the line beginning his music ode, *Awake, Æolian lyre, awake*, he had recourse to the address of the Psalmist to his harp, *Awake, my glory: awake, lute and harp*? Had he not told us himself, would any one have accused him of borrowing the expression of *trembling hope* from the *parventosa speme* of Petrarch? Mr. Hurd, in his Discourse upon Imitation, has particularly remarked the folly of charging a poet with stealing a thought which belongs to no one; and which, if he expresses it right, he must express as others have done before him.

In defending certain modes of expression, our bard is sometimes unsatisfactory. Thus he has endeavoured to vindicate his expression of *redolent of joy and youth*, by Dryden's use of it. It should be observed, however, that the times of Dryden were the times of innovation and bold experiment in language; and that in this he was none of the most timorous. He did not scruple to affix to English words a foreign sense; as in *His shield was falsified, and fill'd around with darts*: but we would not chuse to follow him in these deviations from the common standard. Of every classical writer, the general stile is to be adhered to; but as every writer has his peculiarities, we are not to follow any of them in the use of an expression which future writers have agreed to reject. To appeal, therefore, to them in these cases, is to countenance the error of to-day by the error of yesterday; to endeavour to lessen faults by the greatness or antiquity of him who commits them.

We must not, however, be understood to condemn the notes in general. Those employed in illustration will be found greatly to answer the purpose. Many, likewise, of his imitations are indubitable and important, and many of his defences just. To make one instance serve as a specimen of both these, we shall quote a line which gave great offence to the critics, and is to be found in his Musick Ode:

“ Glance their many-twinkling feet; ”

the beautiful image of which he certainly borrowed from the *Odyssey* of Homer.

Μαριαρρυας θυσιτο ποδων· ταυμαζε δε θυμων :

An image which an old translator seems to have caught. Speaking of Camilla pursuing the son of Aunus, he tells us the heroine

“ With light-heel'd *flashes* haste, the horse o'ertook.”

Before

Before we conclude, we cannot forbear informing our readers, that Mr. Gray thinks Pope's Ode on St. Cecilia's Day "is not worthy of so great a man." How different is this opinion from that of the author of the Essay on Pope's Writings, who has employed some pages in commenting upon it!

VII. *The History of England, from the Revolution to the Accession of the Brunswick Line.* By John Wilkes. Vol. I. 4to. Pr. 2s. 6d. Almon.

NOTwithstanding the contents of the title-page, the publication before us is only an introduction to the author's intended history of England; we therefore do not mean that this article should prejudice the reader either in favour or to the disadvantage of the future work.

The Revolution (says Mr. Wilkes) is the great æra of English liberty. From this most auspicious period, freedom has made a regular, uninterrupted abode in our happy island. The rights of the crown and the people were then expressly ascertained, and acknowledged by the three branches of the Legislature. The disputes of prerogative, of privilege, and of liberty subsided. The public attention was called to different objects, to the variety of changes made in the interior part of government, and to the remarkable events on the continent; for after the new settlement at home, the nation began again to look abroad, and to resume it's natural weight among the powers of Europe.

We think Mr. Wilkes has been rather unfortunate in this commencement of his introduction. Were the reader of this paragraph to mount no higher than the æra of the Revolution, he must naturally conclude, that a new system of laws and liberty was discovered and established at that period; and if Freedom has made a regular, uninterrupted abode in our happy island ever since, we fancy it will puzzle our author fairly to account for his present situation. The truth is, the people of England acquired no new system of rights by the Revolution; for all they gained was only declaratory of their ancient liberties, which were near expiring, by the violence and villany of those who ought to have been their guardians. The case was the same under Charles I. when he passed the Petition of Right; and even Magna Charta itself, was no more than a republication of the privileges and immunities of English subjects.

When we consider those three periods in this light, and compare the speeches and writings of opposing patriots ever since the Revolution, nay, some publications to which Mr. Wilkes himself can be

no stranger, we are unable to reconcile them with the doctrine he holds forth in the preceding quotation; unless he can make it appear that there is at present neither any infractions of English liberty, nor any interruptions of personal freedom.

‘At the period of the Revolution the spirit of liberty was very high in the nation. It had been rising from the beginning of the reign of James I. During the whole life of Queen Elizabeth, a series of the most interesting events had engaged the attention of the public. Frequent struggles even for the independency of England, numerous as well as envenomed and bloody disputes about theological tenets, had arisen, that men were not at leisure to go nicely into the questions of civil government, and the rights of prince and people; nor did the conduct of the Sovereign give any alarm to the nation of danger of their laws and liberties. Rapin observes, “That the English were in the reign of queen Elizabeth the happiest people under the sun.” He adds the reason; it is not from the glory the English name then had through the world, it is from a more solid and important cause, because “they saw no designs upon their liberties, nor any infringement of their privileges *encouraged*,” such just ideas of the true political happiness of a great nation had that sensible Frenchman acquired in this country. He says in another place, “What she (queen Elizabeth) ought to be esteemed for above all things, is, that she caused the English to enjoy a felicity unknown to their ancestors, under most of the kings her predecessors. This, doubtless, is the test, by which we are to judge of those, whom God has set over us.” *Tindal's Translation.*

We own that this quotation, and the encomium bestowed upon Rapin, inspires us with no high idea of our author's political knowledge. The breaches which Elizabeth made in the constitution of England, were perhaps more alarming than those of her successor; and we entirely agree with a celebrated female historian (Mrs. Macaulay), that “Her good fortune is in nothing more conspicuous, than in the unmerited fame it has to this day preserved to her;” and “that she owed her reputation to the unaccountable caprice of party zeal.” The fair historian is certainly countenanced in those observations by facts; and a man must take great pains to exchange common sense for political refinements, who can believe that under the abovementioned princess no infringement of the people's privileges were *encouraged*. Let Mr. Wilkes draw out a list of the people's privileges, and we will undertake to prove that Elizabeth violated every one of them; and most of them by the mere exertion of her prerogative.

We find nothing reprehensible in this writer's representation

of the first Stuart's reign in England; but we object to his saying that the state-papers we have of Charles I. are in style and composition infinitely superior to those of the parliament, and that he himself was an elegant writer of prose. This, we acknowledge, was formerly a common, and a very plausible, opinion; but Mr. Wilkes ought to have informed us, that all, or at least the best part of those papers were drawn up by Sir Edward Hyde, (if we can believe that great minister's own words) though Charles condescended to transcribe them for the press with his own hand.

Our author has represented the causes which rendered the Revolution necessary, we think with fidelity; tho' he observes, that 'our present political liberty owes its very existence indeed to the *Revolution*, but we may justly regard its continuance as too precarious, its security as ill established.' It would be foreign to our present purpose to dispute the truth of this observation, which no doubt Mr. Wilkes intends to illustrate in his future history; but we imagine it clashes with the high encomiums he has already bestowed upon the Revolution; nor can we have an idea of political liberty, if *its continuance is precarious or its security ill established*, because the nation enjoyed such a political liberty before the Revolution; and all that was then done, as we have already hinted, was no more than declaratory in its favour. In short, if the last quoted observation of this historian holds good, we cannot discover what the English nation has gained by the Revolution.

The Stuarts (says Mr. Wilkes) had always shewn a strong partiality to France. One of them was the pensioner of Lewis XIV. and had several times employed the force and treasure of England to serve the ambitious views of that monarch. The form of government and religion of the French were the objects of the affection and choice of James II. This was so glaring, that it was the chief reason, which induced the late king of France to revoke the edict of Nantes at that particular period. The aversion both the brothers shewed to the protestant republic of Holland kept pace with their fondness for the French government, religion, and monarchy. Charles II. had been at open war with the States, and there never was any cordiality between them and his successor. The state of foreign politics was totally changed, when the stadtholder of Holland was become king of England. He had been bred in a personal hatred of Lewis XIV. Besides his resentment of the wrongs his country had suffered, and all the wanton cruelties of Luxembourg's forces at Bodegrave and Swammerdam, which were fresh in men's minds, he was soured by the seizing his patrimonial principality of Orange. He seemed to have adopted as

the favorite passion, and the darling pursuit of his life, then humbling the French king, and the setting bounds to that uncontrollable ambition, which had usurped on every feeble neighbouring state, threatened the total destruction of his native provinces, and drenched Europe with blood. The hatred which the prince of Orange bore to Lewis XIV. made him embrace with warmth every possible expedient to detach from France her old allies, and to create her new enemies. With this view he held out to the duke of Hanover the bright object of the crown of England, in order to detach him from the alliance of France. A plan so well laid could not fail of success. The duke, and the elector of Bavaria, had been on every occasion the most firm and zealous friends of that crown among the numerous princes of the Germanick body. This happy conversion of the house of Hanover to the common cause of liberty in Europe against the ambition and tyranny of France, we owe entirely to our great deliverer, who knew mankind perfectly well.

Mr. Wilkes strengthens his observations by an author the vainest, most credulous, and the least to be depended on, of any that ever wrote history; we mean bishop Burnet, who makes himself, in fact, to be the original proposer of the Hanoverian succession to the crown of England.

It is with the utmost respect to our present royal family we venture to say, that this historian has totally misrepresented the causes of this great event. Ernest, bishop of Osnaburgh, and father to George I. king of England, was indeed a branch of the house of Brunswick Lunenburgh, the head of which, at the time of the Revolution, was George-William bishop of Zell, the wisest prince, perhaps, of his age, and who may be considered as the right hand of the prince of Orange in the glorious opposition he made to the French power. Our great deliverer used to call him his *father*; and was heard frequently to declare, "That he believed, if the duke of Zell Lunenburgh had been against his undertaking the expedition to England, he would have dropt it." If such were the terms of friendship on which those two great princes stood with each other, can we believe that the glorious succession of the house of Hanover was owing to the pragmatistical intermeddling of a little pert Scotch curate? This great prince, George-William, was made knight of the garter by king William; and as he had no sons but a daughter, whom he intended to marry to George I. the latter became in his right a very powerful prince in the empire; and being a protestant, was consequently a capital object of king William's attention. George-William was seventy-seven years of age when the earl of Macclesfield carried

carried over the act of succession to Hanover; and his troops had a considerable share in the duke of Marlborough's victories. Before his death, which happened in the year 1705, he recalled George I. who was then prince of Hanover, from England, where he was courting the princess Anne, that he might bestow upon him his own daughter. All we would infer from this deduction is, that Mr. Wilkes has been grossly imposed upon by Burnet's vanity; and he ought to have mentioned, that the dignity of elector of the Roman empire was conferred upon the duke of Hanover, even against the sense of the college of princes of the empire, to detach him from France, against whom he had performed very considerable services before the year 1689.

Readers of a certain turn will perhaps smile when they see Mr. Wilkes quote the French poet Boileau, to prove, what we believe no man ever doubted, that king William was the chief enemy Lewis XIV. had in Europe. 'Boileau (says our historian) in his public *Remerciment à Messieurs de L'Academie Française* calls the prince of Orange *cet opiniatre ennemi de sa gloire (de Louis XIV.) cet in-illustreux artisan de ligues et de querelles, qui travailloit depuis si long tems à remuer contre lui toute l'Europe.*' This was in 1684, and Boileau was always known to speak the court language of Lewis XIV.'

'Both parliament and people (says our author) shewed their gratitude to king William's foreign officers and soldiers.' We know not what ideas Mr. Wilkes entertains of gratitude; but we know the affronts which not only those officers and soldiers, but even king William himself suffered on their account, when the English parliament sent them packing out of the nation; though he himself begged, in a manner which reflects no honour on his magnanimity, the indulgence of retaining only one regiment of them about his own person.

Though Mr. Wilkes has justified the principles of the Revolution from Grotius, yet we cannot omit observing, that it is dangerous for an English historian to quote a foreign authority in support of the English constitution, which rests upon its own laws and liberties alone. 'We (the English, says he) were perplexed among ourselves to prove that the king had *abdicated and deserted*. The Scots spoke the language of a free people. They declared that he had *forfeited the crown*.' Though this passage contains a kind of oblique compliment to the ancestors of the present Scots, yet it comprises no more than what has been observed by Bolingbroke and many other writers.

Mr. Wilkes, who (we are very sorry to remark) seems to be particularly fond of French reading and quotations, introduces an archbishop of Rheims, who says, "There goes a good creature, who has given three kingdoms for a mass." We think

our author pays no great compliment to the understanding of his readers, if he supposes them ignorant that James II. attacked the civil as well as religious rights of his people.

Montesquieu (says our historian) observes, *Il y a une nation dans le monde, qui a pour objet direct de sa constitution la liberté politique*: "There is a nation in the world which has for the direct end of its constitution political liberty." A very notable discovery! but had it been made by an Englishman, would it have figured in our patriot's page?

To sum up our review of this Introduction, we think it extremely inoffensive; but we are so unfortunate, that we are not able to discover in it a single fact or sentiment which has not been said a hundred and a hundred times before, by authors who, if we are to judge from what Mr. Wilkes has exhibited in this specimen, are greatly his superiors in learning and political knowledge.

VIII. *A Second Letter to the Author of the Confessional: containing Remarks on the Five First Chapters of that Book.* 8vo. Pr, 2 s. 6 d. Whiston.

IX. *A Third Letter to the Author of the Confessional: containing Remarks on the Three Last Chapters of that Book.* 8vo. Pr, 2 s. 6 d. Whiston.

IN this controversy the main question is, Whether the governors of protestant churches have a right, upon the original principles of the Reformation, to establish confessions of faith and doctrine, drawn up in the form of artificial systems, as tests of the orthodoxy of the ministers officiating in such churches.

Several writers have appeared on the affirmative side of this question, in opposition to the author of the Confessional; but surely the zeal of every man of sense for such artificial systems, must be greatly abated, when he considers, that, in many important articles of religion, the true sense of Scripture is very difficult to be ascertained; and that in those very systems of divinity, which have been drawn up by our forefathers, there are several propositions which, at this day, are unintelligible, and others which are generally exploded as unscriptural. This indeed was no more than what it was natural to expect from those who undertook to interpret the Scriptures, at a time when this nation was just emerging out of the darkness of popery, and the genuine doctrines of Christianity were very imperfectly understood. But unless men were infallible, this may ever be the case.

case: what one generation establishes as a scriptural truth, another may condemn as a delusion.

The articles of the church of England were compiled at a particular crisis; and at that time answered a useful purpose. For, as the learned writer, in the Letters now before us, has observed, 'To justify the non-submission of the Reformers to their bishops, it was necessary to point out the particular sinful doctrines and practices to which they durst not submit, and at the same time to shew, that they did not forsake the catholic church, but retained the doctrines established by it, from Scripture: and this they did when they separated from the popish bishops. And as some mad enthusiasts, under pretence of reformation, had behaved very disorderly against the peace of the state, on mistaken principles, it became necessary to justify themselves to the civil magistrates, by publickly disavowing such mistaken principles.'

So far all was right. The grand error was, after they had drawn their schemes from the Scriptures, honestly no doubt, and to the best of their abilities, either they or their followers pressed those schemes into general rules, which were to regulate the faith of the clergy in succeeding ages.

The author of the Confessional has asserted, that "the moment a man sits down to subscribe the thirty-nine articles, circumstanced and conditioned as that subscription now is, he sits down to sign away this right [of private judgment] . . . and to transfer it to the church." This observation he introduces by saying, "We frankly allow, that every protestant, as such, hath a right to deny his assent to, or approbation of, any doctrine which he himself conceives to be contrary to the Scriptures."

The writer of these Letters replies—'Hath he not an equal right to declare his assent to any doctrine, or his approbation of it, which he himself conceives to be agreeable to Scripture? Is not giving such assent as much an exercise of his right of private judgment as his denying it? How then doth he sign away his right, and transfer it to the church, when he subscribes, *willingly and ex animo*, that he believes the doctrines, proposed to his consideration by the church of England, are agreeable to Scripture? For this you charge her with acting contrary to what she professes: she professes that nothing but what is read in Scripture, or may be proved thereby, should be required of any man, that it should be believed as an article of the faith, or necessary to salvation.'—But who shall judge of what is there read or may be thereby proved?—She for herself: every private person, who thinks he can, for himself. Accordingly, she requires candidates for orders to promise, that they

they will teach nothing as necessary, but what they shall be persuaded may be so proved. . . Indeed she doth not teach near so much as may be proved thereby to be necessary: but admits to her communion persons, who doubt or disbelieve doctrines; which she takes to be scripture truths, provided they still hold those, which she takes to constitute most men Christians. But she doth not profess, and surely she ought not, to admit, as Christians, those whom she takes to be no Christians. With respect to her teachers, she follows a different, yet a consistent, rule. She looks on some doctrines as being, though not necessary, yet very important, either always or on particular occasions. Therefore she judges it improper to admit any one as a member, who doth not make a profession of them. If he judges it unlawful to make that profession, he may follow his own opinions, as she follows hers: neither hath a right to overrule the other. Either may be in the wrong, or both: one in one part, and the other in a different part. Endeavouring to shew modestly which errs, and where, is a charitable office: But accusing the church of a glaring inconsistency with what she professes, merely for practising any rules at all of this kind, is a glaring absurdity. And yet it is the avowed, and were it possible for you to keep close to your point, would have been the whole business of your book, which hath employed you longer than the Trojan war did the Greeks: impositions, compulsive subscriptions, unrighteous compliances; articles obtruded, starving inquisitions, are echoed from almost every page of it. Your first eleven years have been spent in repeating this charge: it will cost you more than another eleven to prove it.'

As this writer would not be supposed to give up the right of private judgment, he insists, that a man does not sign away his right, when he subscribes, *willingly and ex animo*; and that the idea of a *starving inquisition* is a chimera. But let us suppose a very common case, a young academic, at his ordination, called to subscribe the articles. In deference to the authority of the church, and as far as he can judge, he believes every article to be agreeable to the word of God. In a few years, upon farther examination, reading, and reflection, he finds in these articles certain positions to which he cannot conscientiously give his assent. But he has already subscribed; and it is now too late to alter his opinion. What is still worse; fortune has thrown him into the church, where he only possesses the pitiful income of 30*l.* a year; and before he can have a living he is obliged to repeat his subscription; that is, he must *subscribe or starve*. If he cannot persuade himself to do

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the latter, he must compose his conscience, and captivate his reason to the obedience of the church.

We should proceed to lay before our readers the substance of what this writer has advanced in the Letters now before us; but his animadversions on the Confessional are so minute, so diffuse, and so multifarious, that it is impossible to collect them within one general view: and therefore, as we shall have occasion to take notice of several answers to this work, it will be sufficient to observe in this place, that the author appears to be a controversialist of the true polemic spirit, and a staunch defender of the established church.

X. *An Address to the Writer of a Second Letter to the Author of the Confessional: containing a Vindication of the Original Principles of the Reformers as laid down in the Confessional: and a Confutation of the Principles on which the Letter-Writer has founded his Argument for Subscription to established Articles of Religion. By Benjamin Dawson, LL.D. Rector of Burgh in Suffolk. 8vo. Pr. 1s. Johnson.*

THE principles which are the subject of this dispute, are thus expressed in the Confessional: "Jesus Christ hath by his gospel called all men unto liberty, the glorious liberty of the sons of God, and restored them to the privilege of working out their own salvation by their own understandings and endeavours. For this work of salvation sufficient means are afforded in the holy Scriptures, without having recourse to the doctrines and commandments of men. In these Scriptures all things needful for spiritual living and man's soul's health are mentioned and shewed. Consequently, faith and conscience, having no dependance upon man's laws, are not to be compelled by man's authority; and none other hath the church of Rome to shew for the spiritual dominion she claimeth. The church of Christ is congregated by the word of God, and not by man's law; nor are the king's laws any farther to be obeyed, than they agree with the law of God."

On these principles the author of the Confessional affirms, the protestants first withdrew from the communion of the church of Rome, but forsook them when they established articles of faith and doctrine in their churches, and required the same to be solemnly subscribed as tests of orthodoxy. In opposition to this opinion, the author of the Three Letters alleges, that these are not the genuine principles of the first protestants; that according to their known principles, as published in their writings, such establishment is not only justifiable but necessary; and, to confirm this assertion, he appeals to Luther,

Calvin,

Calvin, and the example of our own church. Here the author of this Address interposes, and says, These are principles *so evidently scriptural*, that he should be unhappy to think it possible to be proved, that they are not also *protestant* principles; and that it is not without regret that he sees the letter-writer labouring, by distinctions and refinements hitherto unthought of, to represent them as being in contrast with the known principles of the first Reformers.

He then proceeds to examine the authorities and the arguments produced in the Second Letter; and shews, that the author has not refuted those principles which are laid down in the Confessional, as the *original* principles of the Reformation; that the principles which he would substitute in their room are not the *known principles* of the first protestants: and, consequently, that he has not proved what he asserted, viz. "that subscription to articles of religion, and the establishment of confessions of faith and doctrine, is, on the known principles of the first protestants, not only justifiable, but necessary."

To this disquisition he subjoins these general observations on the principles and conduct of the letter-writer.

"To gain credit with your readers you seem to have thought nothing more to be needful than to assert roundly, quote plentifully, and then confidently conclude in your own favour. For, having finished your contrast between the principles of the first Reformers, as laid down in the Confessional, and those which you call their known principles, as published in their writings, you thus, without more ado, draw your conclusion. . . . "Such were the principles of the first protestant churches, by their own express testimony; with which, confessions of faith, and articles of religion, are not only very consistent, but those principles directly led to the establishment of them."

"Truly, Sir, if the principles of the first protestants are really in contrast with those, which the author of the Confessional hath given us, we cannot deny your consequence, as to their tendency. Let it be observed, however, that, if such principles led protestants to establish their present confessions of faith and articles of religion, they might, with equal consistency, have led them to establish any other confessions and articles; or they will serve very conveniently, whenever they may be so disposed, to lead them back, with perfect consistency, to that ancient establishment, against which their forefathers, if they held such principles, did with a most inconsistent solemnity protest.

"And indeed, Sir, if you will give yourself leave to reflect coolly on the consequence of admitting, that the first Reformers held

held principles inconsistent with those which you have attacked, you will not be displeased with the liberty I take, of congratulating you upon your want of success in the attempt to disprove them. For how could we justify the conduct of the first protestants in separating from the communion, or our own church in disclaiming the authority of the church of Rome, once held sacred, but on some such principles as these, viz. That, in matters of religion, which regard the salvation of the soul, Christians are not subject to any human authority, having been by the gospel restored to the glorious privilege of working out their own salvation by their own understandings and endeavours?—That for this work of salvation sufficient means are afforded in the holy Scriptures, without having recourse to the commandments of mere men for that purpose—That faith and conscience depend not on man's law; nor are to be compelled by man's authority, &c.

‘ If what you contend for, as a principle of the first protestants, and of all protestants, might be admitted, viz. that we are not by the gospel liberty discharged from *all* human authority in matters of religion, how will you prove, that the gospel hath set us loose from any human authority therein?—How will you prove, for instance, the right of rejecting the authority of the church of Rome, if she rightfully claimeth any authority at all respecting men's faith, consciences, and the salvation of their souls?—Will you say, that her claim of authority in these matters was become exorbitant and out of all bounds?—She denies it. Who is to decide?—Do you make your appeal to the holy Scriptures?—She claims the right of interpreting them, and justifies her authority by her interpretation. Will you say, “ that her interpretation of scripture, on which she builds her spiritual dominion, is not the true one?—that ignorance, obstinacy, or wrong affections had influenced her to interpret the divine word falsely, sometimes even in points wherein man's soul's health was at stake?”—But if you deny her interpretation to be just, you prefer your own private judgment to her's. And what is this but to disclaim all human authority in matters of religion?—For it is the same thing, if we apply the instance to any other human authority, whether councils, the writings of the fathers, or civil magistracy itself.

‘ So also the church of Rome claims a right to prescribe her own doctrines and commandments on this pretence, that the means afforded in the holy scriptures for the work of salvation are not sufficient without them. You allow her some authority in this matter by allowing her pretence for it to be good, viz. the necessity, on account of the insufficiency of scripture-means, of having recourse to human doctrines and commandments, in

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a proper sense. This being admitted, you bring the question to this point—What is the proper sense, in which, the holy Scriptures being insufficient for the work of salvation, it may be necessary to have recourse to her doctrines and commandments?—How far may you lawfully submit to her commandments, or how far are you bound to obey them?—Will you say, “so far forth as is permitted in the Gospel?”—But in this case you give up the authority of the Gospel by disallowing its sufficiency for the work of salvation, without having recourse to the commandments of men. For in those things wherein it is deficient, it can be no authority. Will you say, then, that she teaches doctrines and gives commandments which are unnecessary for the work of salvation?—But this is to judge for yourself, and to have recourse to her authority only so far as you please; in other words, you allow nothing at all in this matter to human authority (for the church of Rome is here mentioned only by way of instance) but take upon you to work out your own salvation in your own way.

‘Once more; If the principle, which you seem to question the reasonableness of, viz. “That faith and conscience, having no dependence upon human laws, are not to be compelled by human authority,” must not be admitted; what apology have we to offer for protestantism?—According to you we must frame one upon some such distinction as this, “That human authority exercised in order to guide men in the understanding of the scriptures, protestants allow to be reasonable, though not an authority which compels faith and conscience.” But authority is authority: And, if your understanding is to be guided by it in any instance, without being at liberty to reject it if you think proper, then you are subject to an authority which effectually compels you. You give up your own understanding, and implicitly follow another guide. For that is no authority which one is at liberty to follow or depart from, as one sees fit.

‘May I hope therefore, Reverend Sir, that you will, on reviewing this part of your work, and better considering the nature of your enterprize, take in good part this attempt as well to vindicate the original principles of Reformation, as to extricate the question itself from that load of superfluous animadversions upon the Confessional and its author, under which it lies in a manner suffocated. It will be no reflection upon your abilities and literary prowess, though you should be thought to have suffered a defeat in such a daring attack as you have made. For the principles are impregnable, being fenced about with proof of holy writ, as well as the testimonies of the first Reformers.—But to have made such an attack, I must

must say, doth not much commend your prudence, or do you any honour, as a clergyman of the church of England. For what must be the reflections of every good and understanding Christian, and of the thinking and consistent part of our protestant brethren of the establishment, on finding it, if not openly avowed, yet plainly enough suggested in the whole turn and complexion of your argument; That, "in matters of religion, we are not at liberty to be guided by the authority of Christ Jesus alone." That, "in a proper sense, the holy scriptures do not afford sufficient means, without having recourse to the doctrines and commandments of men, for the work of salvation." That "all things needful for spiritual living and man's soul's health are not so mentioned and shewed in the Scriptures, but that faith and conscience are in some measure dependant upon man's laws, and are to be guided, if not compelled, by man's authority.

If these are not your principles, then your zealously contending against the opposite principles laid down in the Confessional, is altogether unmeaning, except indeed what may be meant besides arguing to the point in question; and, of that, whatever it may be, you ought to be ashamed. If they are your principles, and what you would seriously contend for, you are to be pitied for your narrow way of thinking on the subject of religious liberty: and it is to be regretted that you should have represented the church, of which you give us to understand you are a member and a subscribing minister, to be established on so narrow a foundation.

The subject of the Confessional is of great importance to the cause of protestancy, and ought to be discussed with candor, impartiality, and freedom. In that case we might expect some acquisition to the interests of religion, truth, and liberty. But when angry bigots, influenced by party zeal, or lucrative considerations; enter the field of controversy, instead of a fair and ingenuous disquisition; we see nothing but calumny, wrangling, and misrepresentation, or contentions about matters of little moment, while the main question is either disregarded, or involved in clouds and darkness. This writer has therefore very prudently confined his enquiry to the principal point; and, we must own, has examined the objections of his opponent with acuteness, perspicuity, and spirit. That he has the better side of the controversy every one must acknowledge who has courage to think and speak with freedom. For surely, if we do not maintain the right to study, and judge of the Scriptures for ourselves, we relapse into the principles of popery, and give up the only ground on which we can justify our separation from the church of Rome.

MONTHLY

MONTHLY CATALOGUE.

11. *An Address to the Right Honourable the Lord Mayor, the worshipful the Board of Aldermen, the Sheriffs, Citizens, and Freeholders of Dublin, relating to the intended Augmentation of the Military Force in the Kingdom of Ireland.* By Charles Lucas, Esq. Member of Parliament. 8vo. Pr. 1s. Kearsley.

THE character of Dr. Lucas as a patriot is well known in this and a neighbouring kingdom, where he is a member of parliament. This publication complains heavily of the abuse and expence of the Irish military establishment, of which the writer gives the following particulars.

‘ And thus our military establishment, calculated for twelve thousand effective men, officers included, though the number in the kingdom, in times of the utmost danger and necessity, has been under half that number, and has hardly ever been kept up to two thirds thereof, swells to the enormous sum of nine hundred and seventy-one thousand and eleven pounds, sixteen shillings and eleven-pence half-penny, that is, near a million in the last two years accounted for to parliament. Let me give you a more particular view of the expences of this establishment, for two years ending the 31st of March last, under the following several heads :

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1. General officers, almost entirely non-resident, so that at the conclusion of the peace, we had not enough to reduce the forces, and scarcely have at any time enough to review them, or to make a board, unless by special command.	57215	10	0
2. Horse, dragoons, and foot, whose colonels are mostly absentees — — —	690473	8	4
3. Warrant-men — — —	36062	0	0
4. Battle-ax guards — — —	3783	16	8
5. Additional pay for the troops in Dublin — — —	7527	6	4
6. Garrisons, with their incidents — — —	7458	10	0
7. Military pensions, which never decrease — — —	6521	3	3
8. Half-pay, hardly ever diminished — — —	75150	15	9½
9. Military contingencies — — —	6000	0	0
10. Ordnance, with its boundless contingencies, &c. from Jan. 1, 1762, to Mar. 31, 1767 — — —	43007	18	7
11. Barracks — — —	26673	0	0
12. Widows of officers, who rarely die — — —	11138	8	0

In all

£ 971011 16 11½
but,

But, if you come to inquire what has been payed in the treasury, on account of the military establishment, for two years, ending the 31st of March, 1767, you will find no less a sum charged to the nation than £1002170 14 6 with an arrear, unsatisfied, of £136959 4 11½.

As we believe the intended augmentation did not take place in Ireland, and as we know of no intention to extend the military power in England, we shall take our leave of this pamphlet with observing, that it may prove an excellent companion to a patriotic parliament-man on future occasions of the same kind, which are by no means unlikely to be renewed at a juncture more favourable for government.

12. *An original Camera Obscura; or the Court, City, and Country Magic-Laniborn. In which every one may take a Peep, laugh, and shake their Noddles at each other, go away well pleased, and your humble Servant my Lords! Ladies! and Gentlemen! Being an Account of the most curious and uncommon Collection of Manuscripts (warranted Originals) ever yet offered to the Public. With as curious and uncommon a Dedication to the Right Honourable the Earl of Cheatum. To be sold by Auction, on Midsummer-Day, O. S. by Mr. Smirk, at a great Room in Soho-Square. Being the select Part of a Library of a Gentleman of Virtù not far from St. James's, going to retire, and sold by his express Order. With many curious Particulars, &c. &c. &c. &c. 8vo. Pr. 1s. 6d. Wilkie.*

This publication is a fresh proof that the chief study of certain journeymen to booksellers, is to invent some very extravagant whimsical title for their performance, in hopes that the public will therefore conclude it to be very arch and very witty. We know little more of this enigmatical piece than that it is extremely abusive of all parties, professions, and degrees; but he must be more than an Oedipus, who can discover in it either sense or meaning; all that we can pretend to, is sometimes to form a guess at the lots which are put up. Having said thus much, we should be inexcusable were we to exhibit any part of this raree-shew, or desire the reader to crack a rotten nut.

13. *The immediate Necessity of building a Lazzaretto for a regular Quarantine, after the Italian Manner, to avoid the Plague, and to preserve private Property from the Plunderers of Wrecks upon the British Coast: A Practice as dangerous in its Consequences, as it is barbarous in the Execution. 4to. Pr. 1s. 6d. Murdoch.*

We do not pretend to be judges of the facts advanced by this author; but admitting them to be true, we think his reasoning

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ing is strong and conclusive in favour of the institution he recommends.

14. *The Utility and Equity of a Free Trade to the East-Indies ; shewing that the People will be fully employed to improve their Fortunes : and that the Government will acquire several Millions per Ann. Revenue ; besides a Contribution of Ten Millions from Great-Britain, Ireland, and North America, for a free Trade.*
4to. Pr. 2 s. Murdoch.

This subject has been so often handled, that we are afraid it is now threadbare. A worthy alderman is the author's chief hero, because he has always opposed the exclusive and monopolizing privileges of the East-India company. The arguments against all monopolies are in the hands and mouths of every person either in or out of trade ; but we cannot think this writer has succeeded in proving that the charters of the East-India company can be abolished without violence, if not ruin, to public credit.

15. *A Defence of the R—H—the E—l of B—e, from the Imputations laid to his Charge. In a Letter to his Lordship. By Sir Archy Mac Sarcasm, Bart. 8vo. Pr. 6 d. Steare.*

This is an impudent frantic attack (by way of apology) upon lord Bute, which has been repeated with the like dull malice a thousand times before.

16. *A Letter to the Right Honourable Wills Earl of Hillsborough, on the Connection between Great-Britain and her American Colonies. 8vo. Pr. 1 s. Becket.*

This writer informs us, that the right of the legislature of Great-Britain to impose taxes upon the Americans at any time whatever, ' though solemnly affirmed by a declaration of the highest, and most authoritative nature, is still doubted by many, who scruple not to express their doubts in strong terms ; ' and that ' the expediency of exercising such right at present, by levying a tax on the American colonies, has, after long debates, been determined in the negative by the supreme legislature.' He supposes a Briton and a Colonist to argue upon these points, and seems to give the preference in argument to the Englishman ; but, after all, we cannot perceive that he has illustrated the question by any new reasoning.

17. *A Second Letter to the Right Honourable Thomas Harley, Esq. Lord Mayor of the City of London. 8vo. Pr. 1 s. Lawton.*

Though this Second Letter to Mr. Harley has been publicly disavowed by the author of the First, yet we think it no ways inferior to the former in dulness, petulance, and scurrility.
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The writer's indignation seems to be pointed chiefly against the publisher of the city poll, a gentleman equally remarkable for his strict attendance on religious duties, the humanity of his disposition, and the mildness of his deportment.

18. *Essay on Patriotism, and on the Character and Conduct of some late-famous Pretenders to that Virtue, particularly of the present popular Gentleman.* 8vo. Pr. 1s. 6d. Steare.

Though we can by no means agree with this author in every principle and fact he advances, yet he is by far the most spirited and sensible writer upon the present state of our political parties that we have reviewed. He begins with a comparison between enthusiasm and patriotism, and proves with great precision, and some humour, how much easier the latter is to be practised than the former. After doing all the justice due to the character and person of a late great commoner, he seems inclined to favour the treaty of peace begun by him and concluded by lord Bute; but he says, that after all, it is a question whether such a thing as pure unmixed patriotism exists in any human breast, unless it may be in that of a philosophical speculative man, retired in his own closet. He supports this by some instances drawn from facts; but thinks that of all beings an idle man of pleasure, such as Mr. Wilkes calls himself, is the least fitted to be a patriot.

This author, however, is not free from vulgar prejudices; for though he acknowledges the abilities of the late earl of Bath, he supposes his patriotism to be a mere mask: a supposition, perhaps, as ill founded in some respects, as the idle unsupported abuse every day thrown out against lord Bute, and equally destitute of evidence in point of fact. Faction was equally busy against both. The following passage, which rests upon the undeniable evidence of common sense and experience, highly merits the attention of the public.

‘There are always between nations, frequently between neighbouring villages, some terms of ridicule with which the vulgar on both sides have agreed mutually to reproach and abuse one another. What are the topicks a Scotch mob would insult an Englishman with I cannot say, but believe love of plum-pudding one of them. On the other hand, eating oat-meal, scratching for the itch, lousiness and beggary, are what an English porter would very readily apply to a Scotch nobleman of the most independant fortune. Even this hackneyed and vulgar abuse, which one would expect to hear only in gin-shops and ale-houses, were for years the standing topick of wit and railery in a political paper, professing to handle the most important concerns of the state; and the Scotch had the good fortune to hear themselves reproached every day for beggary,

by a drunken poet who died in a goal, a drunken parson, the impostor's chaplain as he calls him, who was indebted for a precarious subsistence to the sale of some crude incoherent rhymes nick-named poetry; and lastly, by the impostor himself, who is at this moment begging in publick news-papers, dispersed all over the world.

'Had this been all, it might have been forgiven, as it could not well have been attended with any serious consequences. He went farther; every vice and bad quality, which could render the Scotch people the object of hatred and abhorrence to the human race itself, and to Englishmen in particular, was imputed and boldly charged to them. In short, the very name of Scot, was made a term synonymous to every thing that was odious and contemptible, and to imply every thing that was rascally and dishonourable in character, excepting only that of coward. Why this imputation among innumerable others equally false and ridiculous was always carefully avoided, I can only see one good reason; and that was the impostor's regard for his own personal safety. He knew that this charge was the only one he could make which might be directly and in point confuted, by sending him a challenge. Amidst all his folly, he was wise enough not to give every Scotchman who bore the appearance of a gentleman, so very fair a pretence, which he suspected many would gladly lay hold on, to call him out, and if he refused a meeting, to use him according to the rules established among men of honour.'

Upon the whole, setting aside the merit of the argument, this publication is well executed. The author's style is manly, free, and figurative; and though he is keen, he is much more decent and argumentative than even the best pamphleteers who espouse the other side of the question.

19. *The North-Country Poll; or, an Essay on the New Method of appointing Members to serve in Parliament.* 8vo. Pr. 1s. Stearc.

This wretched pamphlet seems to be aimed against the return made of a member for the county of Cumberland, and is filled with abuse of lord Bute, Sir James Lowther, and all their connections. The author calls aloud for a Brutus and a Timoleon; and that the reader may be properly affected with the horrors of modern patriotism, we shall lay before him the following very pious quotation.

'The strides which B. and his associates have taken, towards universal power, is sufficient to raise all their fears; especially, as many of those who have stood forth as the champions of British liberty, are now unfortunately prevented from exerting themselves in so glorious a cause. Where shall we

now find a Sidney, a Brutus, a Timoleon? One who is equal to all those mighty names may be found, but unfortunately for him and for the people, in a place, where the Roman courage and English firmness can avail him nothing. W. is still in the K——'s B——h; but suppose he is? Where are P—— and P——, those once-honoured names? P——, alas! is so confined by the gout, a pension, and a peerage; and P—— is so deeply entangled in the meshes of equity and twelve thousand a year, that neither of them, poor men! have leisure to attend to the distresses of their half-ruined, sinking country.'

Such are the blessed fruits of party-rage, which can extinguish every sentiment of gratitude and humanity, and dignify its champion with the office of an assassin!

20. *A perspective View of the Complexion of some late Elections, and of the Candidates. With a Conclusion deduced from thence. In a Letter addressed to a Member of Parliament.* 8vo. Pr. 1s. Steare.

This production is written upon the same plan with that of the preceding article; and though not of so black a complexion, is equally abusive, dull, and scurrilous.

21. *A Narrative of the Proceedings against John Wilkes, Esq. from his Commitment in April 1763, to his Outlawry. With a full View of the Arguments used in Parliament and out of Doors, in canvassing the various important Questions that arose from his Case.* 8vo. Pr. 1s. Richardson and Urquhart.

All the facts contained in this Narrative are well known to every reader of a common news-paper; nor is any new light thrown upon them by this publication.

22. *Reflections on the Case of Mr. Wilkes, and on the Right of the People to elect their own Representatives. To which is added, The Case of Mr. Walpole.* 8vo. Pr. 1s. Almon.

The old hackneyed story of Wilkes and liberty, bribery and corruption, Mr. Walpole and expulsions, without a new observation in the whole flimsy pamphlet.

23. *A Comparative View of the Conduct of John Wilkes, Esq; as contrasted with the opposite Measures during the last six Years.* By John R. de C—lington. 8vo. Pr. 1s. Williams.

This is one of the tamest and most hackneyed of all the apologies we have hitherto seen for Mr. Wilkes, and carries with it the very form and complexion of a catchpenny.

24. *A Letter to the Right Hon. the Earl of T——e : or, The Case of J. W——s, Esq; with respect to the King, Parliament, Courts of Justice, Secretaries of State, and the Multitude.* 8vo. Pr. 1s. A. Johnson.

As we have always invariably professed and endeavoured to discourage abuse against whatever party it is aimed, we shall only mention that this publication is a most furious libel against Mr. Wilkes and his friends, executed neither with wit nor judgment, and vindicating the most indefensible part of their enemies proceedings.

25. *The Banished Patriot, or the Exile returned. An Heroic Fragment.* 4to. Pr. 1s. 6d. Williams.

The reader will easily guess the tendency of this pamphlet from its title, and that Mr. Wilkes is the hero. Though the plan and execution are extravagant and contemptible, yet the author has a tolerable knack at versification, and is sometimes not unlucky in the caricatures he draws ; but, upon the principle we laid down in the last article, of discouraging all abuse, especially personal, we shall not exhibit any of his performance to the public.

26. *The Expostulation : A Poem.* 4to. Pr. 2s. 6d. Bingley.

This poet and patriot is in both capacities very dull, very despicable, and very abusive ; but, by way of amends, he is generally unintelligible, and his verses often hobbling. He tortures the maxims of civil and social laws into rhyme ; and, after setting up for a poetical preceptor, chuses his majesty for his pupil, and tutors him—with a vengeance.

‘ When for the weal thy wishes never cease,
Why shall its wretches number still increase ?
Or why good honesty at distance keep ?
Is it that royal eyes with ours may weep ?
Or is it thou’rt deceiv’d and we *FORGOT*,
And misery on ruin’s road our lot ?
Or is it *POWER*, inclin’d to tyrannize,
Would arrogate itself to be all-wise ;
Would lean upon itself, its purpose cheat,
And, acting for itself, to *WILL* retreat ;
Impious would heaven disown, our heart-strings stretch,
And bid him die, who will not live a wretch ?’

From these and other lines in this pamphlet, we may take an opportunity of paying the same compliment to the author, with the alteration of a single word, that Festus paid to Paul ; “ Too much patriotism has made thee mad.” If the reader enter-

entertains the least doubt of this, let him peruse the following lines, addressed to the same royal personage.

- ‘ Why art thou not so very happy found,
 To make thy people all, thy favourites round ?
 Why, gracious heaven ! why Britain’s lovely son
 Not TWENTY MILLION favourites have, for ONE ?
 ‘ Why should the Scot’s-man swell in lustful heat,
 And, like a crested snake, entwine thy seat,
 While feeling, anxious friends behold the thing,
 Nor shoot the reptile, lest they hurt the k——g ?

27. *The A*****’s Letter to the L****d M****r, Relative to his Polite Treatment of Mr. Wilkes. Versified by another A***** n. 4to. Pr. 1s. Hooper.*

This is a temporary Hudibrastic squib, executed with some humour, as appears by the following parody upon the pains the lord-mayor’s friends took in his election.

- ‘ They thought they stood but little chance,
 Your l——p’s interest to advance ?
 Else they had never ta’en such pains,
 To write in mean and abject strains,
 To ev’ry fierce louse-killing taylor,
 To ev’ry blacksmith, ev’ry nailor,
 To ev’ry combination weaver,
 To ev’ry mutinous coal-heaver,
 Begging in most submissive note,
 They’d give your l——d m——p a vote ;
 Nay, got some mighty man in power,
 To order letters from the Tower ;
 For ev’ry gun and pistol rubber,
 For ev’ry grate and fender scrubber ;
 For ev’ry stock and rammer maker,
 For ev’ry servile undertaker ;
 For ev’ry carpenter and joiner,
 For ev’ry pimp and ev’ry coiner ;
 In short, for ev’ry sort of whore,
 That had concerns within the Tower,
 To drink d--n--n in a bumper
 To Wilkes, and then give you a plumper.’

The whole seems intended to raise a laugh ; for we cannot see what purpose, either ministerial or anti-ministerial, it can serve.

28. *Poems, &c. by T. Underwood, late of St. Peter’s College, Cambridge. 8vo. Pr. 5s. Doddsley.*

As this bard is no object of criticism, instead of reviewing his works, we shall beg leave to put a literary case.

Query I. Whether a person going about to solicit subscriptions for vile balderdash poetry, sometimes immoral, and always dull, does not come within the vagrant act; and whether a justice of peace may not legally commit him as one who obtains money upon false pretences?

Query II. Whether persons who are judges of wit and poetry, lending their names by subscription to such an impostor, are not, in some degree, accessory to the imposition upon the public, because of the example they set to others of less discernment and knowledge?

Query III. In what manner are such persons as Mess. Colman, Garrick, and Foote, to be proceeded against, if they should be found under the above-mentioned dilemma?

29. *A Dialogue in Hudibrastick Verse. Occasioned by the Publication of a Volume of Poems by T—U—d.* 4to. Pr. 6d. Hawes.

We should pay this author no great compliment, were we to pronounce him an over-match for Mr. Underwood in his own province of doggrel.

30. *Labour and Genius: or, the Mill-Stream and the Cascade. A Fable. Written in the Year 1762; and Inscribed to the late William Shenstone, Esq. By Richard Jago, A. M.* 4to. Pr. 1s. Doddsley.

The perusal of this poem, great part of which is descriptive, did not afford us that pleasure which the author's name induced us to expect. It is very difficult to convey adequate ideas of scenes we never saw; and however painful the labour of the poet, whatever transports he may feel himself, an indifferent reader will often repay him with coldness and neglect. Hence this Fable, though in its diction elegant and easy, in its numbers musical and flowing, may not meet with that admiration which the author might have claimed, had he employed himself on a subject more adapted to give universal pleasure.

31. *The Conciliade: a Poem. Occasioned by the present Disputes between the Graduate and Licentiate Physicians. By W. Samson.* 4to. Pr. 1s. 6d. F. Newbery.

Though there is nothing in the plan, the humour, or the style of this piece which deserves particular commendation; yet, in praise of the author, it may be observed, that his ridicule is not malevolent, nor pointed at any one particular character.

32. *The River Dove : a Lyric Pastoral.* By Samuel Bentley, 4to. Pr. 1s. Stevens.

This writer has described, in a very lively and poetical manner, some of the rural scenes, country seats, and villages, which are situated near the Dove; a river which divides Staffordshire from Derbyshire.

33. *A Pindarick Ode on Painting. Addressed to Joshua Reynolds, Esq.* 4to. Pr. 1s. 6d. Griffin.

This is an elegant and ingenious descriptive poem. The author supposes himself viewing several pieces of historic, landscape, and portrait painting; and from thence takes occasion to represent the figures, prospects, and passions which the artist has exhibited. As the poet has touched upon various topics, he has very properly used many different kinds of metre.

34. *The Indiscreet Lover : a Comedy. As it was performed at the King's Theatre in the Hay-Market, for the Benefit of the British Lying-in Hospital in Brownlow-Street.* By Ab. Portal. 8vo, Pr. 1s. 6d. Kearsly.

We learn from a high authority, that charity covers a multitude of sins; but we know not whether the charity (though a very laudable one) intended to be served by the representation of this piece, can cover the sins which the author has committed against decency, sense, wit, plot, probability, and every other property of a dramatic writer.

35. *Royal Mattins; or Prussia's Public Confession; in Five Mornings. Translated from the French.* By a Gentleman of the University of Cambridge. 8vo. Pr. 1s. Johnson.

This production made its first appearance in French, about two years ago; and there were soon after two translations of it into English, of which we gave an account in our Review for April, 1766. What has induced this Gentleman to favour the world with a third translation of this performance, we cannot pretend to say, unless he imagined himself capable of doing it more justice, or was ignorant of the publication of the two former.

36. *The Theory and Practice of Rapés, Investigated and Illustrated; in an Address to Lord B——, and Miss W——.* By a Lady. 8vo. Pr. 1s. 6d. Bladon.

In this publication we meet with several tolerable puns, and arch observations; though we cannot recommend the perusal of it to the virtuous part of our readers.

37. *Just and Candid Remarks on some Critical Observations on Lord Baltimore's Defence, just published by a Gentleman of the Inner-Temple. Wherein the whole is proved to be Prejudiced, Infamous, Inhuman, Absurd, and Nonsensical. In a Letter to that Modest and Candid Gentleman.* 8vo. Pr. 6d. Williams.

This pamphlet seems to be the composition of a writer who is raving mad under the pressures of hunger and cold.

38. *A Treatise upon the Formation of the Human Species; the Disorders incident to Procreation in Men and Women; the Evils arising from the Abuse of the Genital Faculties; with the most approved and efficacious Methods of Cure, illustrated with a Variety of Cases and Examples.* By James Fleming, Hospital-Surgeon and Man-Midwife. 12mo. Pr. 2s. 6d.

An indecent treatise on an indecent subject; and, from the pruriency with which it is written, the author appears to be as much a pander as a corrector of unnatural excesses.

39. *Animadversions on the Constitution of Physic in this Kingdom, especially in the Metropolis; interspersed with Reflections on the Conduct of the College of Physicians. To which is subjoined, an exact Copy of the Original Charter, and an Abridgment of the Statutes or By-Laws of the said College. Inscribed to the New Parliament.* 4to. Pr. 2s. 6d. Bladon.

This treatise is addressed to the parliament of Great Britain, and contains many sensible strictures on the impropriety of the regulation of the College of Physicians. To say the truth, it must be confessed to be a glaring absurdity, that the graduates of Oxford, Cambridge, and Dublin universities, which are at present no schools of physic, should be admitted to the privileges of physicians in London, without any previous examination; while those who have regularly studied, and been graduated, at the most celebrated seminaries for medicinal education, are here denied the benefit of testimonials acknowledged as universal and inviolable in every other civilized nation. As a proper regulation of the college, and practice of physic, is a matter of the highest importance to the happiness of a people, it is to be wished that the legislature would take the subject into their serious consideration, and vindicate the natural rights of learning from indignity, oppression, and injustice.

40. *Remarks upon the first of three Letters against the Confessional.* By a Country Clergyman. 8vo. Pr. 1s. 6d. Dilly.

The design of this writer is to point out a part of the false reasoning into which, he says, the Letter-writer has frequently fallen,

fallen, during the course of his examination of the preface to the Confessional.

The intimation of the Letter-writer, that the author of the Confessional ought to resign his preferment, in consequence of his principles; his asserting that the thirty-nine articles were intended to exclude the Calvinists; his denying that absolute predestination is maintained in those articles; his quoting the Institutes of a Christian Man (a book containing popish doctrines) to shew the sentiments of the Reformers concerning free-will; his insisting that there are no *starving inquisitions* in the church of England; his arguing against a reformation of the clergy; his defending Ward's treatment of Whitby, &c. are the subjects of this author's animadversions, in which he appears to be a writer of some acuteness and learning, more attached to the dissenters than the established clergy.

To these remarks is subjoined an appendix, containing a defence of the author of the Confessional, respecting his observations on archbishop Wake's treating with the Gallican church for an union with the church of England.

This Defence was originally printed in a periodical work, entitled, the Monthly Record of Literature.

41. *An Answer to a certain Pamphlet, lately published, under the solemn Title of a Sermon, or Masonry the Way to Hell; in which that malicious Discourse is proved false, absurd, and groundless; the Doctrines contained therein confuted; and the Free-Masons cleared of the Crimes imputed to the Fraternity. Addressed to all honest Men between the Arctic and Antarctic Poles. By John Jackson, Philanthropos. 8vo. Pr. 1s. Bladon.*

From the stile and manner of this pamphlet, we should suspect it to be the production of the same author who first engaged in the refutation of that celebrated Sermon, and whose performance we characterised with the epithets of mean, injurious, and contemptible.

42. *A Letter to a Bishop, concerning Lectureships. By F. T. Assistant Curate at —, and Joint Lecturer of St. —. 8vo. Pr. 1s. Baldwin.*

The author has divided this Letter, as preachers usually divide their sermons, into general heads. Under the first, he considers how lectureships are canvassed for; under the second, what is expected from lecturers; and under the last, how lectureships are paid, and what emoluments usually arise to the possessors of them.

Under each of these heads the reader is presented with a ludicrous description of the difficulties endured by some of the clergy

clergy in this metropolis; and the servilities to which they are obliged to submit, in order to obtain a pitiful stipend.

There is a great deal of humour, and, we are afraid, too much truth in this representation.

In a digression, the author considers, and very properly shews the absurdity of, a design which a late prelate is supposed to have entertained, of obliging all the clergy; and especially those of the metropolis, to appear constantly in their proper uniform, and on no account permitting them to be seen in public without a gown and cassock.

43. *A Letter to his Excellency Governor Wright, giving an Account of the Steps taken relative to the converting the Georgia Orphan-House into a College: Together with the Literary Correspondence that passed upon the Subject between his Grace the Archbishop of Canterbury and the Reverend Mr. Whitefield. By G. Whitefield, A. M.* 8vo. Pr. 1s. Dilly.

By the letters and memorials included in this publication we learn, that Mr. Whitfield, assisted by voluntary contributions, erected the Orphan-house in Georgia near thirty years ago; that in repairing the buildings, purchasing negroes, and supporting a large orphan-family for so many years, he has expended above twelve thousand pounds; that he has for some time past designed to improve the original plan, by making a farther provision for the education of persons of superior rank; that the governor, council, assembly, and other inhabitants of Georgia have approved of his design; but that he has found some difficulty in obtaining a charter, as he proposes that the said college shall be open to persons of all religious persuasions (as all denominations have been contributors); that the daily use of our liturgy shall not be required; and that the master of the college shall be either a member of the church of England, or not, as the electors shall hereafter agree.

44. *A Letter to the Rev. Dr. Durell, Vice-Chancellor of the University of Oxford; occasioned by a late Expulsion of six Students from Edmund Hall. By George Whitefield, M. A. late of Pembroke College, Oxford; and Chaplain to the Countess of Huntingdon.* 8vo. Pr. 6d. Millan.

We do not suppose that there is a man of sense, or a well-wisher to the university, in this kingdom, who does not commend the vice-chancellor, and the assessors at Edmund Hall, for dismissing these young fanatics from a seat of learning where they had no literary pretensions to reside, for transactions which were absolutely contrary to the statutes, subversive of academi-

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cal order, and likely to have a pernicious effect on the heads of some of their weak contemporary students. But, it seems, the saints of the Tabernacle are of a different opinion. This renowned patron of field-preachers and itinerant reformers, exclaims against this proceeding, as if it was a most iniquitous persecution, an instance of our national depravity, an insult to virtue and religion, and a presumptuous opposition to the influence and operations of the Holy Ghost.

But if any one had attempted to place the story of these illiterate reformers in a ludicrous view, he could not have done it more effectually than in the solemn, tragical strain of this letter.

‘Alas! (says the author, speaking of the rejoicing of the saints for the blessed effects of methodism) how is this general joy damped, and the pleasing prospect almost totally eclipsed, by a late melancholy scene exhibited in that very place from whence, as from a fountain, many of their preachers frequently and expressly pray, that pure streams may for ever flow to water the city of the living God? You need not be told, Reverend Sir, what place I mean. It was the famous university of Oxford. Nor need I mention the scene exhibited; it was a tribunal, a visitatorial tribunal, erected in Edmund Hall—six pious students, who promised to be the salt of the earth, and lights of the world, entire friends to the doctrines and liturgy of our church, by a citation previously fixed upon the college door, were summoned to appear before this tribunal. They did appear; and, as some were pleased to term it, were tried, convicted, and to close the scene, in the chapel of the same hall, consecrated and set apart for nobler purposes, had the sentence of expulsion publicly read and pronounced against them.’

It was observed, that some of these delinquents had been bred up to the lowest occupations. To obviate this reflection their advocate reminds us of Christ and his apostles; of Amos, who was a herdsman; and of David, who was taken from the sheepfolds. But unless these Oxonians were authorised legislators of heaven, or actually inspired, these comparisons are impertinent.

On this mournful occasion, ‘What (says Mr. Whitefield) must the righteous do? What indeed, but weep and lament. And weep and lament indeed they must, especially when they hear further, that meeting in a religious society, giving a word of exhortation, or expounding and commenting a little now and then upon some portion of scripture, are not the least of these accusations for which some of these young worthies had the sentence of expulsion pronounced against them.’

Without

Without making any reflection on the abilities of these wise expounders, or their edifying comments, we will venture to assert, that if they could have been content to pursue their studies, and say their prayers in the common way, without attempting to infect the neighbouring old women, and people of slender intellects, with their religious reveries, they might have continued at Edmund Hall without the least molestation.

‘ But if (continues Mr. Whitefield) good or bad men now dislike, and therefore oppose such an irregular way of acting, they may be told to their comfort, that their uneasiness on this account, in all probability, will not be of long continuance; for few will chuse to bid, or offer themselves candidates for such airy *pluralities*: to go thus without the camp, bearing all manner of reproach; to become in this manner, “ Spectacles to God, to angels, and to men;” to sacrifice not only our natural, but spiritual affections and connections, and to part from those who are as dear to them as their own souls, in order to pass the Atlantic, and bear the colds and heats of foreign climes; these are such uninviting things to corrupt nature, that if we will have but a little patience till a few old weary heads are laid in the silent grave, these uncommon gospel-meteors, these field-phenomenas, that seldom appear in the latitude of England, scarce above once in a century, without the help of any coercive means, will of themselves soon disappear. They begin to be pretty well in disrepute already: Yet a little while, and in all human probability they will quite vanish away. But though I am neither a prophet, nor the son of a prophet, I am greatly mistaken if, in the Redeemer’s own good time and way, some spiritual phoenix will not hereafter arise, some blessed gospel-instrument be raised, that shall make the devil and his three-fold army, “ The lust of the flesh, the lust of the eye, and the pride of life,” to fly before the sound of the gospel trumpet.’

This is an exquisite description of mock heroism, unparalleled by any thing in tragedy or romance; and he that reads it without having a ludicrous idea of the *field-phenomena*, and the *gospel-meteors*, must have very little risibility in his disposition.

45. *Priestcraft defended. A Sermon occasioned by the Expulsion of six young Gentlemen from the University of Oxford, for Praying, Reading, and Expounding the Scriptures. Humbly dedicated to Mr. V—— C—— and the H——ds of H——s. By their humble Servant the Shaver. 8vo. Pr. 6d. Keith.*

This is a piece of humour in the ironical stile, intended to ridicule the vice-chancellor and the heads of houses. Readers who have a taste for the wit of Ned Ward or Tom Brown, may find entertainment in this production.

46. A

46. *A Vindication of the Proceedings against the six Members of E—— Hall, Oxford. By a Gentleman of the University.* 8^{vo}. Pr. 3^d. Hingeston.

This small pamphlet contains a sufficient vindication of the vice-chancellor and the assessors. The author very rightly observes, that all reasonings of the innocence of the things in themselves, which are alledged against the members lately expelled from Edmund Hall, have nothing to do with the subject, and only serve to heat the minds of a party; that by the statutes of the university, which they had *sworn to observe*, they must stand or fall; that if the charges alledged against them are true, and the punishment assigned to such breaches of the statutes be expulsion, they were justly expelled; if they are not breaches of the university statutes, then their expulsion was unjust and oppressive.

Before he proceeds to examine the merits of the case by these criteria, he thinks it necessary to premise, 'that the whole proceeding was in consequence of a regular information, to the vice-chancellor, as visitor of the halls, the government and administration of which, he is by statute obliged to take under his peculiar care.

'That it was undertaken by the unanimous advice of the heads of houses.—That the assessors were men whose characters both for learning and integrity were above censure: that the charges (as the author has been informed upon good authority) were verified by oath, and by the confession of the delinquents, and were as follow:

'First, that the accused members had held or frequented illicit conventicles; some not in orders had preached, expounded, and prayed extempore: that the offices of religion were performed by people of the meanest ranks and abilities: that they met at a conventicle held in a private house within the university, where a stay-maker and a woman officiated.

'Secondly, that some of them had been bred up to, and had exercised, the lowest trades, were wholly illiterate and incapable of performing the statutable exercises of the university, and much more incapable of being qualified for orders.

'Thirdly, that they held the doctrines of methodism; (*viz.* that faith without works is sufficient for salvation:—that there is no necessity for good works:—that the immediate influence of the spirit is to be waited for:—that once a child of God and always a child of God.—)

Lastly, that they had mistreated their tutor.'

Under the first and third article the author shews very clearly, that, by the statutes, they had indisputably incurred the penalty of expulsion.

Under

Under the second, he makes the following observations: 'Although these charges, viz. ignorance, &c. of themselves might not be thought sufficient grounds for expulsion; yet it must be allowed there was a very high impropriety in their first admission.—It can hardly be looked upon but as an impertinent intrusion, at least for these men to push themselves into a society of persons whose birth and education give them the rank of gentlemen, but above all for two of these (as I am informed they did) to presume to wear the gentleman commoners gown, and rank with gentlemen of the most respectable families in the kingdom.

'Their entire ignorance, even of the language in which the statutes of the body they had joined are written, and in which all public exercises are performed, made the very thought of placing them in the university ridiculous and absurd. We may hope this instance of an admission of persons wholly illiterate, will be a warning to the heads of houses, to give orders, that none may hereafter be admitted into their respective societies, who have not a competent knowledge of the languages; at least to understand the statutes, and perform the exercises. The sphere of the university (especially in its present state) is rather the sciences than the first elements of learning.'

To this remark we shall only add, that though we wish to see piety and virtue meet with proper encouragement in a place of liberal education; yet, from this example, we sincerely hope, that the seat of learning will never be converted into a nursery of fanaticism.

47. *Sermons on Humanity and Beneficence. Published with a View to the present State of the Poor.* 8vo. Pr. 3s. Cadell.

There are four sermons in this volume. The first is intended to discountenance bigotry and selfishness, and to recommend a humane and beneficent disposition. In the second the author points out the general objects of compassion, and the special objects of it, in a particular christian society. In the third he recommends a stated general collection for the poor, and answers objections against such a collection. In the last he considers the provision which parents ought to make for their children, and the obligations of the rich to provide for their necessitous kindred.

These discourses are written in an easy and familiar style, and contain some excellent sentiments of philanthropy and benevolence.

• They appear to have been preached before a congregation of protestant dissenters, and are said to be written by Mr. Kippix.



THE CRITICAL REVIEW.

For the Month of *June*, 1768.

ARTICLE I.

Commentaries on the Laws of England. Book the Third. By William Blackstone, Esq; Solicitor General to her Majesty. 4to. Pr. 18s. Bathurst.

MR. Blackstone having *, in the former parts of this work, considered one of the great general heads under which his collections are distributed; we mean, the rights that are defined and established by the laws of England; proceeds in the volume before us to treat of the wrongs which are forbidden and redressed by the same laws; and tells us, that, at the opening of his Commentaries, municipal law was in general defined to be, ‘a rule of civil conduct, prescribed by the supreme power in a state commanding what is right, and prohibiting what is wrong.’

We shall submit to the consideration of the learned author, whether any law that can be called *municipal* exists now in Europe; and whether it was not peculiar to the Romans to distinguish it from the *Lex Civitatis Romanæ*, or the civil law. We apprehend we should be in no danger from fair criticism, were we to translate the words *lex terra*, which occur in the Magna Charta, ‘the civil law of England.’ We have, for the benefit of our learned readers, thrown into the note the best definition of the *municipes* which occurs in antiquity; and we think, that however proper the term “Municipal Law” was during the continuance of the Roman empire, yet the law of

* See vol. xxii. p. 321.

England cannot be said to be municipal †, because it is plainly a relative term, and not applicable to the laws of a sovereign state.

Mr. Blackstone divides wrongs into private and public. The first are those which are done to individuals, and are the subject of this volume. The second regard the community, and are termed crimes or misdemeanors, which are to be reserved for a future discussion. Our author then enters into an accurate review of the several modes of redressing private wrongs, separate from suit or action, in courts which he intends to consider hereafter; and those modes he calls extra-judicial, or eccentric remedies. The first is self-defence; the second, recaption or reprizal; the third, entry upon lands or tenements; the fourth, the abatement or removal of nuisances; and the fifth is distraining cattle or goods, commonly called a distress. This last species of remedy he discusses very particularly, the knowledge of it being of great importance. The sixth species of self-remedy is the seizing of heriots when due on the death of a tenant, which is not much unlike that of taking cattle or goods by distress.

The ingenious commentator next mentions the remedies that may arise from the joint act of all the parties together; and these are only two, accord and arbitration, of both which he gives his readers very clear and precise ideas.

The second chapter of this excellent work is entitled, 'Redress by the mere operation of Law;' the contents of which being technical, we shall omit. The third chapter, which treats of courts in general, likewise properly belongs to lawyers; but it is an introduction to the fourth chapter concerning the public courts of common law and equity, and which every English reader must peruse with an equal degree of instruction and entertainment.

Mr. Blackstone observes, that the policy of the ancient English constitution, as regulated and established by the great Alfred, was to bring justice home to every man's door, by constituting as many courts of judicature as there are manors and townships in the kingdom; wherein injuries were redressed in an easy and expeditious manner, by the suffrage of neighbours and friends. These little courts, however, had connections with others of more extensive jurisdiction; and those with

† Municipēs sunt cives Romani ex municipiis suo jure, & legibus utentes: muneris tantum cum pop. Rom. honorarii participes, a quo munere capeffendo appellati videntur: nullis aliis necessitatib. neque ulla populi Romani lege adstricti, cum nunquam populus eorum fundus factus esset. Aulus Gellius, lib. xvi. cap. 13.

Others of a still greater power. He supposes the king to be the fountain of justice, and to supply his superior courts of record in large streams, which were derived to the inferior and smaller channels, till the whole community was plentifully watered and refreshed. We know not how far certain kinds of readers will think this simile applicable to the old Saxon constitution before Alfred's time, or even after his death. Alfred was a legislator; but did not his authority derive great advantages from the state of anarchy into which his kingdom had fallen, and from which he delivered it? That a king of England is really the fountain of honour, cannot be doubted; but some may question whether, in the Saxon times, he was more than nominally the fountain of justice.

The lowest and most expeditious court of justice known in England is the court of *piepoudre* (*cúria pedis pulverizati*); so called from the dusty feet of the suitors; or, according to Sir Edward Coke, because justice is there done as speedily as dust can fall from the foot. Our author, however, thinks the etymology of a learned modern writer (Mr. Barrington) is much more ingenious and satisfactory; it being derived, according to him, from *pied pûdreux*, a pedlar, in old French; and therefore signifying the court of such petty chapmen as resort to fairs and markets. With all due deference to the great dead, and the two respectable living authorities, we cannot see the least difference among them, excepting the fanciful notion of Sir Edward Coke about shaking off the dust of the feet. The term approved of by our learned author and his friend in old French signifies a dusty foot; and the authors of the *Trevoux Dictionary* expressly tell us, that it was applied to the low species of merchants who went about with packs and panniers, and ran up temporary booths or tents for selling their goods. However that may be, the *piepoudre* court is held by the steward of him who enjoys the toll of the market, and was instituted to administer justice for all injuries done in that very fair or market, and not in any preceding one. A writ of error lies from this court to the courts at Westminster.

The next court mentioned by Mr. Blackstone is the court Baron, which he says is incident to any manor in the kingdom, and was held by the steward within the said manor. This court is of two natures: one relates only to copyholders, and has been already treated of. The other, which our author now speaks of, is a court of common-law, and is held before freeholders who owe suit and service to the manor, the steward being rather the registrar than the judge. It was composed of the lords tenants, who were peers to each other, and were bound to assist their lord in the dispensation of domestic justice.

Here all controversies relating to the rights of lands within the manor are determined by writ of right. It may likewise hold plea of personal actions where the debt or damages do not amount to forty shillings: the proceedings of this court, however, are removeable into superior courts; nor is it a court of record.

The hundred court, which is next taken notice of, is only a larger court baron, being held for all the inhabitants of a particular hundred instead of a manor. The constituent parts of it greatly resemble those of the court baron; neither is it a court of record; and our author has proved from Cæsar and Tacitus, that though it was introduced, it was not invented by Alfred, but derived from the policy of the ancient Germans. This court, as well as the former, is reviewable by a writ of false judgment; and therefore both are fallen into disuse as to trials of actions.

The county court, which is the fourth Mr. Blackstone mentions, belongs to the sheriff; and, though not a court of record, may hold pleas of debt and damages under the value of forty shillings. The freeholders of the county are the real judges in this court, and the sheriff is the ministerial officer. In some causes its authority is exclusive of the king's superior courts. Formerly all acts of parliament, at the end of every session, were published there by the sheriff. Outlawries are also proclaimed there; and coroners, verdurers, and knights of the shire must be made in full county court.

In the Saxon times, the bishop and the eolderman, or earl of the county, with the principal men of the shire, sat there to administer justice both in lay and ecclesiastical causes; so that it was a court of great dignity and splendor: but both were much impaired after the Norman invasion, when the bishop was prohibited, and the earl neglected to attend it. As its proceedings are removeable to the king's superior courts, there is the same disuse of bringing action therein, as in the hundred and courts baron. Such are the local courts; we now come to those of a more general and extensive nature, and whose authority extends over all the kingdom.

The court of common pleas. Our author observes, that under the Saxon constitution, there was only one superior court of justice in the kingdom; and that had cognizance both of civil and spiritual causes. The Norman Conqueror, for political reasons, separated the ministerial power of such annual courts or parliaments, as judges, from their deliberative, as counsellors to the crown, by establishing a constant court in his own hall, called the *Aula Regia*, or *Aula Regis*. This court was composed of all the great officers of state, the ba-
rons

rons of parliament, and the king's justices, who were persons learned in the law. ' It formed (says Mr. Blackstone) a kind of court of appeal, or rather of advice, in matters of great moment and difficulty. All these in their several departments transacted all secular business both criminal and civil, and likewise the matters of the revenue: and over all presided one special magistrate, called the chief justiciar or *capitalis iudiciarius totius Angliæ*; who was also the principal minister of state, the second man in the kingdom, and by virtue of his office guardian of the realm in the king's absence. And this officer it was who principally determined all the vast variety of causes that arose in this extensive jurisdiction; and from the plenitude of his power grew at length both obnoxious to the people, and dangerous to the government which employed him.'

By the Magna Charta of king John, who dreaded the power of the justiciary, this court, which before was obliged to follow the king's person, was fixed at Westminster-hall, where a chief with other justices of the common pleas was appointed, with jurisdiction to hear and determine all pleas of land, and injuries merely civil between subject and subject. The fixing the court at Westminster gave rise to the inns of court in its neighbourhood; and the lawyers being thus in a manner collected in a body, opposed with great success the attacks of the canonists and civilians, who laboured to extirpate and destroy the English law.

By thus separating the common pleas from the *aula regie*, and the checks which the great charter imposed upon the chief justiciary's power, the powers of both declined till Edward I. who may be called the English Justinian, subdivided the several offices of the justiciary into distinct courts of judicature. A court of chivalry, in which the constable and marshal presided, was erected; the steward of the household regulated the king's domestic servants; the high-steward and barons of parliament tried delinquent peers; and the barons reserved to themselves in parliament the right of reviewing the sentences of other courts in the last resort.

' The distribution of common justice between man and man was thrown into so provident an order, that the great judicial officers were made to form a cheque upon each other: the court of chancery issuing all original writs under the great seal to the other courts; the common pleas being allowed to determine all causes between private subjects; the exchequer managing the king's revenue; and the court of king's bench retaining all the jurisdiction which was not cantoned out to other courts, and particularly the superintendence of all the rest by way of appeal; and the sole cognizance of pleas of the

crown or criminal causes. For pleas or suits are regularly divided into two sorts; *pleas of the crown*, which comprehend all crimes and misdemeanors, wherein the king (on behalf of the public) is the plaintiff; and *common pleas*, which include all civil actions depending between subject and subject. The former of these were the proper object of the jurisdiction of the court of king's bench; the latter of the court of common pleas. Which is a court of record, and is styled by Sir Edward Coke the lock and key of the common law; for herein only can real actions, that is, actions which concern the right of freehold or the reality, be originally brought: and all other, or personal, pleas between man and man are likewise here determined; though in some of *them* the king's bench has also a concurrent authority.

The judges of the court of common pleas are four in number; one chief and three puisne judges. They sit in term-time to hear and determine all matters of law arising in civil cases; whether real, personal, and mixed, or compounded of both; but a writ of error lies from them into the court of king's bench.

The court of king's bench is the supreme court of common law in the kingdom; and the chief-justice with the three puisne judges of which it is composed, are the sovereign conservators of the peace, and supreme coroners of the land. Though it has for several centuries past been held in Westminster-hall; yet it may follow the king's court wherever it goes. Its authority checks all inferior jurisdictions; it superintends all civil corporations in the kingdom; it takes cognizance both of civil and criminal causes; and, in short, its powers are high and transcendent, the king being always supposed to be there in person. Appeals lie to this court from all inferior courts of record in England, and even from the court of King's Bench in Ireland. It is not, however, the *dernier resort* of the subject; for its determinations may be removed by writ of error into the house of lords, or into the court of exchequer chamber.

The court of exchequer has the double capacity of being a court of law and a court of equity likewise. It was erected by William the Conqueror, and is a part of the *aula regia*. It consists of two divisions; the receipt of the exchequer, which manages the royal revenue, and with which these Commentaries have no concern; and the court or judicial part of it, which is again subdivided into a court of equity, and a court of common law. The judges of the court of equity, which is held in the exchequer-chamber, are the lord treasurer, the chancellor of the exchequer, the chief baron, and the three
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puisse barons, so called, according to Mr. Selden, because they were formerly parliamentary barons. The original business of this court related to the royal finances in every branch; but at present, by a fiction at law, all kinds of personal suits may be prosecuted in the court of exchequer. For as all the officers and ministers of this court have, like those of other superior courts, the privilege of suing and being sued only in their own court; so also the king's debtors, and farmers, and all accountants of the exchequer, are privileged to sue and implead all manner of persons in the same court of equity, that they themselves are called into. They have likewise privilege to sue and implead one another, or any stranger, in the same kind of common law actions (where the personality only is concerned) as are prosecuted in the court of common pleas.

This gives original to the common law part of their jurisdiction, which was established merely for the benefit of the king's accountants, and is exercised by the barons only of the exchequer, and not the treasurer or chancellor. The writ upon which all proceedings here are grounded is called a *quo minus*: in which the plaintiff suggests that he is the king's farmer or debtor, and that the defendant hath done him the injury or damage complained of; *quo minus sufficiens existit*, by which he is the less able, to pay the king his debt or rent. And these suits are expressly directed, by what is called the statute of Rutland, to be confined to such matters only as specially concern the king or his ministers of the exchequer. And by the *articuli super cartis* it is enacted, that no common pleas be henceforth holden in the exchequer, contrary to the form of the great charter. But now, by the suggestion of privilege, any person may be admitted to sue in the exchequer as well as the king's accountant. The surmise, of being debtor to the king, is therefore become matter of form and mere words of course, and the court is open to all the nation equally. The same holds with regard to the equity side of the court: for there any person may file a bill against another upon a bare suggestion that he is the king's accountant; but whether he is so, or not, is never controverted. In this court, on the equity side, the clergy have long used to exhibit their bills for the non-payment of tithes; in which case the surmise of being the king's debtor is no fiction, they being bound to pay him their first-fruits and annual tenths. But the chancery has of late years obtained a large share in this business.

An appeal from the equity side of this court lies immediately to the house of peers; but from the common law side, in pursuance of the statute 31 Edw. III. c. 12. a writ of error must be first brought into the court of exchequer chamber.

And from their determination there lies, in the *dernier resort*, a writ of error to the house of lords.'

We have been the more ample in this quotation, because we apprehend the constitution of the court of exchequer is less known than that of any other in Westminster-hall.

Mr. Blackstone next treats of the court of chancery. He says that the office and name of chancellor was known to the courts of the Roman emperors, from whence it passed to the Roman church, ever emulous of the imperial seat; and to this day every bishop has his chancellor, who is chief judge of his consistory. When the Roman empire was shattered in pieces, every state preserved its chancellor, whose business was to superintend the public instruments of the crown. The chancellor of England is created neither by writ nor patent, but by the mere delivery of the king's great seal into his custody. 'He is a privy-counsellor by his office, and, according to lord chancellor Ellesmere, prolocutor of the house of lords by prescription. To him belongs the appointment of all justices of the peace throughout the kingdom. Being formerly usually an ecclesiastic (for none else were then capable of an office so conversant in writings) and presiding over the royal chapel, he became keeper of the king's conscience; visitor, in right of the king, of all hospitals and colleges of the king's foundation; and patron of all the king's livings under the value of 20*l.* per annum in the king's books. He is the general guardian of all infants, idiots, and lunatics; and has the general superintendence of all charitable uses in the kingdom. And all this, over and above the vast and extensive jurisdiction which he exercises in his judicial capacity in the court of chancery: wherein, as in the exchequer, there are two distinct tribunals; the one ordinary, being a court of common law; the other extraordinary, being a court of equity.'

It is with the greatest diffidence we presume to question whether a lord chancellor of England has the custody of idiots and lunatics by virtue of his office? We could almost venture to pronounce that he has not, except by a particular writ directed to him by the king for that effect. The legal court, which is more ancient than the court of equity, takes care that the king's letters patents shall not pass upon untrue suggestions or against law; and as the king is not supposed to be capable of doing any wrong intentionally, the law presumes that the chancellor, who is keeper of his conscience, will remedy any thing which has been done amiss between him and the subject. When facts are litigated, the chancellor cannot try the cause, having no power to summon a jury, but must deliver the record with his own hand into the court of king's bench. All

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original writs passing under the great seal are kept in the legal court. The writs relating to the subject were formerly kept in a (*hanaperie*) hamper. Those relating to the crown were preserved in a little sack or bag, *in parva бага*; and hence arises the distinction of the hanaper office and the petty-bag-office.

Our limits will not permit us to enter upon the discussion of the extraordinary court or court of equity, which is now become the court of the greatest judicial consequence; so that we must refer our readers either to Mr. Blackstone's book, or to their own melancholy experience, if they have the misfortune to be concerned in a chancery suit. It is sufficient for us to say, that our author's accounts and deductions are accurate and perspicuous, and are ranged in a chronological order. They give us, however, no very high ideas of the practice of that court in former times. From the year 1373 no lawyer was a lord chancellor till the year 1530, when Sir Thomas More was promoted to that high office by Henry VIII. From that time to 1592, when serjeant Puckering was made lord keeper (for lord keeper and lord chancellor have the same powers) and ever since, the office has been filled by a lawyer, excepting the interval from 1621 to 1625, when the seal was intrusted to Dr. Williams, then dean of Westminster, but afterwards bishop of Lincoln, who had been chaplain to lord Ellesmere, when chancellor.

Mr. Blackstone thinks that the lord chief justice Coke was clearly in the wrong, in the famous dispute set on foot by him between the courts of law and equity, when lord Ellesmere was chancellor. Lord Bacon, who succeeded lord Ellesmere, did not sit long enough to effect any great revolution in the science of equity, though he reduced the practice of the court to a more regular system; but his plan was not much improved by his successors under Charles I. The earl of Clarendon, who received the great seal after the Restoration, had not for twenty years before practised as a lawyer; and the earl of Shaftsbury, who was afterwards chancellor, had never practised. Sir Heneage Finch, who succeeded in 1673, and became afterwards earl of Nottingham, was a person of the greatest abilities and most uncorrupted integrity; a thorough master and zealous defender of the laws and constitution of his country; and endued with a pervading genius, that enabled him to discover and to pursue the true spirit of justice, notwithstanding the embarrassments raised by the narrow and technical notions which then prevailed in the courts of law, and the imperfect ideas of redress which had possessed the courts of equity. The reason and necessities of mankind, arising from the great change in property by the extension of trade and the abolition

abolition of military tenures, co-operated in establishing his plan, and enabled him in the course of nine years to build a system of jurisprudence and jurisdiction upon wide and rational foundations; which have also been extended and improved by many great men, who have since presided in chancery. And from that time to this, the power and business of the court have increased to an amazing degree.'

The above piece of information, to such persons at least as are not in the profession of the law, may be considered as an anecdote; and we think the public is highly indebted to this author for having rescued the name and memory of so great a man as Sir Heneage Finch almost from oblivion; for we know little more of his character than what occurs in the superficial, partial histories of his time.

[*To be continued in our next.*]

II. *Considerations on the Present State of the Controversy between the Protestants and Papists of Great-Britain and Ireland; particularly on the Question How far the latter are entitled to a Toleration upon Protestant Principles. Being the Substance of two Discourses delivered to the Clergy of the Archdeaconry of Cleveland, in the Years 1765 and 1766. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. Pr. 5s. Cadell.*

WE most sincerely lament that the late behaviour and publications of the Roman Catholics in Great-Britain render the *Considerations* before us but too seasonable. Our author is seriously impressed with the secret and insidious practices of the popish priests upon particular persons who have fallen in their way; and he believes that there is not to be found in all Europe, an instance where popery has been satisfied with a bare connivance on any consideration. 'Her claims and pretensions (says he) rise too high to be controuled by a principle of gratitude. A church which arrogates to herself all power in heaven and earth, on the one hand, and whose very existence, on the other, depends upon the pompous and conspicuous exhibition of a paganish ceremonial, will never patiently submit to be confined to a corner; or acquiesce in any terms where her peculiar merit, *VISIBILITY*, is excluded from the advantages of parade and ostentation.

If indeed scripture, reason, and common sense were to have their full influence upon the hearts and understandings of all those who profess the protestant religion, the claims and pretensions of popery would be easily seen through, and universally despised. But while such numbers of our common people are so imperfectly instructed in the principles of their religion (as

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we have reason to fear they are) that it may be questioned whether many of them can give any better account of them, than that they derived them from their parents, where is the wonder that such uninformed minds should be greatly overmatched by the subtilty and indefatigable perseverance of the bigotted agents of a church which sets herself up for the mother and mistress of Christendom?

“ The current opinion of those who look no farther into religious matters than mere outward appearances, hath generally been, that the truth and excellency of religion is most likely to be found with those who are most zealous in promoting their own particular sort of it. Few of these will consider, that there may be high degrees of zeal where there is not a grain of knowledge; and fewer still will be disposed to undertake an accurate and laborious inquiry into the real truth and importance of doctrines which are asserted with the utmost confidence on one hand, while they are but feebly and faintly opposed on the other.

“ Insinuations have been thrown out of late, as if this had been too much the case between the protestant and popish clergy in this country. It has been mentioned in some late publications, that for some years past, little attention has been paid by the clergy of the establishment to that branch of controversy, which our predecessors of the last century managed against the papists with so much assiduity, with so much honour to themselves, and advantage to the cause they espoused.

“ To this it hath been answered, that “ this service to the protestant cause, having been so well performed, and being to be found in books which are easily procured, it is sufficient to refer our people to the labours of these excellent writers of the last generation, whenever they are practised upon by the adversary; and that, having the scriptures in their hands, and being not only allowed, but exhorted to read them, they may safely be trusted to their own sense and judgment in applying them to the support of their principles, against all seducers whatsoever.”

“ But I am afraid, when the circumstances of the common people abovementioned are duly considered, together with the various occasions they may have for the assistance of their pastors in new and unforeseen cases, our referring them to their own stores and capacities, will pass for no better than a compliment to our own indolence, a sort of civil way of getting rid of the pains and trouble of making those whose station and circumstances require it, more competent judges for themselves, than their own leisure and opportunity for examination will admit

admit of, and who may expect this service from us, through a persuasion that our designation to the ministry requires it at our hands.'

Mr. Blackburne animadverts upon the spirit and influence of popery in countries where it has been for ages the established religion, and where it has never failed to counter-act the most public-spirited measures, when they in any degree clashed with the interests of the church. He reviews some part of the history of France, in which we think he has found materials more than sufficient to prove this charge; and he is of opinion that the cultivation of the great blessing of reformation, even in England, came to be neglected much sooner than they, who reflect upon the peace and freedom which a thorough reformation from popery should have brought along with it, may be apt to imagine. This proposition is illustrated by some passages in Mr. Strype's Life of archbishop Grindall; but we think it would have been more for the author's purpose, had he gone farther back in his account of the controversy concerning ecclesiastical vestments, and studied the case of bishop Hooper in 1550, who refused to be consecrated in episcopal vestments, and obtained from the king a dispensation to receive consecration without either the oaths or habits. It is not to be dissembled, that neither Cranmer nor Ridley paid any regard to this dispensation; and treated Hooper, who acted with great spirit, if not obstinacy, in the affair, with perhaps too much acrimony; for after being confined to his own house, and then to the archbishop's custody, the council ordered his grace to send him close prisoner to the Fleet. Mr. Blackburne seems to suppose that Grindall's compliance might be owing to the considerations suggested to him by Peter Martyr. It is true, both that divine and Bucer were applied to by Cranmer and Ridley upon the occasion; but we do not find that either approved of, or condemned Hooper's tenderness. It is, however, remarkable, as appears by the council-book, which we do not perceive either bishop Burnet or any other ecclesiastical historian ever to have seen, that two other prelates, Heath, bishop of Worcester, and Day, bishop of Chichester, fell under the civil censure at the same time, but for very opposite reasons; for both of them being secret papists, the first was sent to the Fleet for not agreeing with the other divines who were appointed to draw up a book of ordinations; the other for refusing to pull down altars and to set up tables in his diocese. We shall leave Mr. Blackburne and our readers to their own considerations upon these facts. They are mentioned here only to prove that Cranmer and Ridley, the two great

great fathers of the English reformation, thought that its spirit dictated a mean to be observed in ecclesiastical ceremonies.

The public of England are greatly obliged to the acuteness and industry of this author, who concludes his *Considerations* in the following manner.

‘We seem, in matters of religion, to be arrived at a very interesting crisis, wherein the prophecy of our blessed Saviour, namely, that, “because of the abounding of iniquity, the love of many shall wax cold,” is fulfilled among us, as visibly at least as it has been among Christians of any other period since the prophecy was delivered. There seems to be at this time not only a general coolness towards the protestant religion, as distinguished from the spirit and practices of popery, but likewise a general inattention to those interests of the temporal as well as of the spiritual kind, which it was the glory and praise of our ancestors to support.

‘Unhappily for the public, as well as individuals, the fashion of the times prevails too often in religion, as well as in matters of less importance. The word of God, for which the poor people hungered and thirsted in the beginning of the Reformation, now that it is set open to every one with the greatest freedom, seems, in too many instances, to be despised and neglected, like other things, which lose their value, when they lose their novelty. Many seem now even to pride themselves in their ignorance, and to think themselves happy in being able to excuse their ungodly, fraudulent, or immoral practices, on the pretence of wanting learning, or what they call scholarship; unmindful that he who is wilfully ignorant of his Lord’s will, when he may have the opportunity of learning it, will be beaten with as many stripes, as he who knows it, and doth it not; and that the few stripes mentioned in the parable are allotted to those only, from whom their master’s will is concealed by some unavoidable obstruction or incapacity.

‘On another hand, it has been observed, that a selfish spirit prevails too much in those concerns wherein our very constitution is at stake. “The public, say some people, is the last thing that is cared for, even by those classes of men, who, both by their station and abilities, are under the highest obligations to consult its welfare, without which individuals can have no security for their peace, their property, or even their very existence.”

‘This state of the case must turn the eyes and expectations of those who perceive the approaching effects of this indifference upon the clergy, of course. Their conduct will be marked

marked by the judicious few, though the secular and stolid among them may be indulged and even applauded for conforming to the fashion of the times, by those who, shunning the light of the Gospel themselves, neither understand their own duty nor that of their teachers, and who, desiring to be indulged in their turn, are ready enough to screen themselves under examples, who, they will say, would certainly direct them to a better practice, if a better practice was necessary.

But let no man deceive himself with vain words. In any general calamity, such as a return of popery would bring upon us, even these thoughtless men must suffer as well as others, either by submitting to a remorseless ecclesiastical tyranny, or by a merciless vengeance for opposing it, and will then be sufficiently awake to see clearly from whence their sufferings are derived; and would be the first to reproach those who have flattered them in their slumbers, and complied with them in those follies and dissipations, which now keep them secure and insensible of the common danger. It will be our happiness and our comfort in such an evil day, to have the testimony of our consciences that we have not ceased to warn every one, within our respective departments, of the just judgments of God upon those who either neglect the care of their salvation in the world to come, or undervalue the means of working it out to the greatest advantage, which have been so bountifully afforded and so repeatedly preserved and rescued from the destructive jaws of popish tyranny and arbitrary power, by the vigilance of a gracious Providence, over this particular country, perhaps without example in any other.*

Annexed to the Considerations are four appendixes, which serve to illustrate the absurdities and impieties of popery; together with a postscript containing Remarks on a late Apology for the Catholics of Great Britain and Ireland*.

III. *A Dissertation upon the Nerves; containing an Account, I. Of the Nature of Man. II. Of the Nature of Brutes. III. Of the Nature and Connection of Soul and Body. IV. Of the Threefold Life of Man. V. Of the Symptoms, Causes, and Cure of all Nervous Diseases.* By W. Smith, M. D. 8vo. Pr. 3s. Owen.

IT is difficult to determine to what class of publications this performance most belongs; being a curious assemblage of metaphysics, physics, and divinity. It seems to have been principally intended as a treatise upon nervous disorders; but the author, resolving to trace his subject *ab ovo usque ad mala*,

* See vol. xxiv. Crit. Review, p. 459.

begins with considering the nature of man, as a being compounded of a material and immaterial part : and, not satisfied with such a general prospect of human nature, as might have been sufficient to establish the mutual influence and connection of the soul and body, he has carried his reflections even to a view of the brute creation, of which his sentiments are somewhat singular.

‘ Some perhaps will be ready to observe, that, as I affirm the bodies of brute animals to be actuated by a principle of the like kind, with that placed in man ; therefore the souls of brutes must live for ever : and indeed it is a very necessary inference, and what is my real opinion. For an immaterial substance is not subject to the laws of mortality ; and perishes only by the immediate annihilating hand of its maker, the Almighty God, the Lord Jehovah.

‘ This is not a new doctrine, though to many it may appear to be so. Some of the most learned primitive fathers, in the early ages of the church, thought so ; and some of the gentile philosophers were of the same mind. How God will dispose of the souls of brutes, after death, is not revealed to us ; consequently we are entirely ignorant of it, as we know nothing of any life, but what is revealed to us. Perhaps God Almighty will annihilate them ; and perhaps he will suffer them to follow their own nature, and live for ever. This I know, that the Almighty hath appointed certain laws to bodies, which he never seems to violate, by an uncommon or supernatural influence, except for some very great purpose. Some quote Ecclesiastes, ch. iii. v. 21, “ Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth ? ” to prove that beasts perish after death. The text, indeed, makes a distinction, between the soul of a man, and that of a beast ; and plainly declares, that they go to separate places ; but, I think, it does not declare, that the soul of a brute perisheth, any more than that of a man. But what places of abode are allotted to them, or where, is more than I or any mere man can tell.

‘ Many divines, with more zeal than reason, have been very solicitous to prove, that brutes have no soul, thinking that the contrary opinion derogates from the dignity of man. But when the creation was finished, God saw that all was good ; therefore, I think, it is no reproach to an archangel, to say, that God made a worm as well as him. Those zealous divines, that contend for the materiality of brutes, are reduced to such absurdities, which would make a modest man blush ; but that is an affection of matter which one part of their bodies, viz. the face, is little accustomed to. This I think, that if the parson

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gets his old gray mare to ride upon, in the other world, she should, for his contemptible opinion of her in this life, throw him into the dirt; where I should take the liberty to leave him, and proceed to my next consideration; but this subject is so pleasing and entertaining, that, for all the haste I am in, I shall stop a little here, and briefly consider the nature of brutes.'

'But if the souls of brutes are immaterial, as I said before, then the unavoidable consequence is, they must be immortal; which indeed to some will have the appearance of philosophical heresy. But let the appearance be what it will, no truth should be stifled for fear of consequences (which is too much the case with those that would be thought the guardians and tutelar angels of true religion; but their fast and loose game let them answer for to God, and justify it, if they can.) I dare pronounce the souls of brutes immortal, from scripture, evidence, reason, and argument. Pray will you be pleased to tell me, what you think was their original state and condition in paradise; when all the works of God were pronounced very good? Were they mortal then? Could any creature be mortal before death came into the world? But death was the consequence of transgression, Rom. v. 12. If death then was the consequence of sin, 'tis absurd to suppose that the effect should precede the cause; that the execution should both anticipate the sentence of condemnation, and the transgression. Therefore we are led to believe, that, in the intention of their Creator, by their original frame, and their relation to the universal system, they were to be partakers of that bliss and immortality, which was the privilege of the whole creation. Till man, by his disobedience, forfeited it for himself, and in consequence for them.'

In treating of man, the author considers him as enjoying three lives, viz. a vegetable, animal, and spiritual: the first consisting in involuntary motion; the second in voluntary; and the last in the operation of the holy spirit. The remaining half of the book is employed on nervous diseases. In the chapter on hypochondriacal melancholy, the author very freely delivers his sentiments on the sincerity of methodistical votaries.

'Some fancy themselves turned into glass, hens eggs, tea-cups, &c. &c. and act as if the metamorphosis was really made. Some think they are dead, and must be laid out; others that they are damned; some again fancy that they are elected, and therefore cannot sin; while others think they have swallowed and have in their bellies, toads, cats, serpents, hares, cobblers, &c.

'As for the religious elects or methodist saints, if any female amongst them fancies that she has got a cobbler in her belly,

belly, I should neither deny the enthusiastic vision, nor the reality of the fact; for I sincerely believe there are many methodists, more for the sake of those visions, new births, and holy overshadowings, than from a desire of serving and worshipping God acceptably. Many of them, I am sure, have a greater inclination to get, than to be begotten; to generate, than to be regenerated.

Though most of the subjects in this treatise are of an abstruse nature, they are discussed in such a manner as rather engages than fatigues the attention; while we smile at a singularity of sentiment, and the philosopher sometimes awkwardly sinking into the affectation of the divine.

IV. *Remarks and Dissertations on Virgil; with some other Classical Observations: by the late Mr. Holdsworth. Published, with several Notes and Additional Remarks, by Mr. Spence.* 4to. Pr. 1l. 1s. Doddsley.

WHEN we consider the number of commentators who have endeavoured to illustrate the works of Virgil, the performance now before us may seem to have been superseded, especially as Virgil is the clearest in his meaning, and the most unembarrassed in his construction, of all the Roman poets; and, if we except the Georgics, his subjects are of a general nature, which every one may understand without being furnished with particular and accidental knowledge. In works of wit and pleasantry, the beauties are of a transitory kind, as depending upon allusions which are known to-day, and forgotten to-morrow. In the explanation of Martial, therefore, numbers may employ themselves without trifling; for it is here that the toil of the laborious enquirer and sagacity of the acute commentator are particularly requisite. To fix meanings which are ever upon the point of vanishing, by explaining the event upon which they depend, or unfolding the occasion to which they allude, more than a general knowledge is necessary; but for that which swims upon the surface, we need not dive below; and for the poet who writes in the universal language of nature and passion, there seems to be little need of such a multitude of interpreters.

Such are the reflections which occurred to us upon the first view of the present work. Still, however, the clearest writer may have his difficulties, and the most general subject, when badly treated, its obscurities. Thus Lucan, by the remoteness of his thought, and distortion of his language, has been ingenious enough to throw a general darkness over his *Pharsalia*. Thus too, before the present publication, there remained, even

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in the *Æneid*, certain points of antiquity to be known, and certain particulars in geography to be ascertained: circumstances, for the explanation of which, though they did not affect the general sense, every one should be thankful, as a poet of Virgil's merit cannot be too well understood. But if we are indebted to Mr. Holdsworth for such informations in his remarks upon the *Æneid*, how are our obligations doubled for the assistance he has given us towards understanding the *Georgics*: a subject at once local and particular; in which the poet is unavoidably employed in describing things of which no description can convey an adequate idea, and alluding to customs in which every day makes some sensible difference.

How well Mr. Holdsworth has in general succeeded, the reader must judge from the book itself. All that we can pretend to do within our contracted limits, is to give an account of the plan; and to extract such observations as tend to elucidate obscurities, or gratify the mind by curious information. Of these, however, we shall not be sparing, as the bulk of the volume will permit us to be copious, and as the established characters of the gentlemen concerned require us to be satisfactory.

The work opens with an advertisement of the editor, in which there are some things necessary to be known; as they inform us of the means by which Mr. Holdsworth was more particularly qualified for a commentator upon Virgil, and of other matters relative to the conduct of the work.

• Mr. Holdsworth's excellent taste for poetry, and his superior talents in classical learning, and particularly in poetical criticism, have been as well known, and allowed as universally, as any person's of the age we live in.

• He made more journeys to Italy than perhaps any gentleman in this age; studied Virgil's works, in particular, on the very spot where he wrote them (for he staid much longer than usual at Naples); and always carried some interleaved editions of Virgil with him, to take down his observations as they arose.

• His principal aim was to acquire a more perfect insight into the *Georgics*; of which he intended to have given the world a new edition, with his notes adjoined: but he did not neglect observations on the other parts of Virgil's works, as they came in his way.

• All his papers of this kind were, on his decease, in 1746, left by Mr. Holdsworth, to his most intimate friend, Charles Jennens, Esq; of Copthall, in Leicestershire; who was so kind as to put them into my hands, at my earnest request; that so great a treasure might not be lost to the world.

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* As there is such a mixture of hands, it is but a common piece of justice, that each should be assigned to the proper authors. This is done by affixing particular marks to each observation.

* All, therefore, with a larger star ★, are taken from Mr. Holdsworth's own hand-writing; either in his MSS. Virgils, or loose notes. Those with a less star *, are the remarks which I could remember from his conversation: many of which have been already printed in the Virgil published by the ingenious and learned. school-master of Winchester College, my particular friend, Mr. Warton: and which I had communicated to him, before I had any hopes of getting the other observations of Mr. Holdsworth into my hands. All with this mark +, are of other friends; as all with this †, are my own.*

To the Remarks and Observations are subjoined five dissertations, amongst which is that upon Virgil's mention of the two Philippi, so well known to our learned readers. To these succeed two vocabularies: the first explaining words of agriculture; the other, words of geography. Of these Mr. Spence says in a note, 'These two vocabularies are only the beginnings of a design which Mr. Holdsworth would probably have carried much further; had he enjoyed better health, and had his life been spared longer to his friends, and the world.'

The whole is closed with the *Muscipula* of this ingenious writer, in which he has shewn, that he who could catch the beauties of Virgil by such an happy imitation as a poet, was best qualified to illustrate his meaning as a commentator. In fact, whether we consider the music and variety of the numbers, or the ease and purity of the language; the grave irony, never interrupted by an intemperate laugh; or the regularity of the plan, never broken by an impertinent digression; we cannot deny the *Muscipula* the praise of being one of the justest pieces of composition, and one of the truest models of the mock-heroic, that modern poetry can afford.

From this account of the plan, we proceed to the work itself. The first remark we shall communicate is employed upon a passage, on which the author was qualified to decide by particular observation.

Eclog. I. Ver. 75—77.

"Ite meae, felix quondam pecus, Ite capellæ.
Non ego vos posthac; † viridi projectus in † antro,
Dumosa pendere procul de rupe videbò."

* † I have seen in Italy (and on the Vatican hill near Rome, in particular) a little arch'd cave made by the shepherds of

evergreens; not high enough to stand in; and where they lye at their ease, to observe their flocks browsing. Qu. whether it be not such a cave, which is meant here? Viridi is not a proper epithet for the inside of a natural cave; especially for such rocky ones as we find in Italy.'

We are uncertain whether all our learned readers will assent to the following observations upon a sentence which has given the commentators much trouble.

Eclog. IV. Ver. 62, 63.

"Qui non risere parentes,

Nec Deus hunc mensa, Dea nec dignata cubili est +."

+ "Est figura et in numero: vel cum singulari pluralis subjungitur, *Gladio pugnacissima gens Romani*; gens enim ex multis. Vel e diverso,

"Qui non risere parentes,

Nec Deus hunc mensa, Dea nec dignata cubili est:

ex illis enim qui non risere, hunc non dignatus Deus, nec Dea dignata." Quintil. ix. 3.

'It is manifest from this passage, that Quintilian read *qui*, not *cui*: as indeed the sense of the place requires; for the good omen arose from the smiling of the child upon the parents, not the smiling of the parents upon the child: this latter is an usual and natural expression of affection; has nothing extraordinary in it, nor is it to be looked upon as an omen; though the smiling of an infant newly born, and thus acknowledging its parents, might be esteemed such. But the uncommonness of construction in the phrase "risere parentes" puzzled the grammarians; and this difficulty introduced the reading *cui* in Virgil, contrary to the poet's meaning; and in Quintilian's quotation also, contrary to the rhetorician's own testimony and explication. "Risere parentes" is the same with "adrisere parentibus;" as "volabat littus arenosum Lybae" is the same with "advolabat littori," in another place of Virgil (Aen. iv. 259.), where the same difficulty had long established a pointing altogether inconsistent with any sense.'

But however dubious these remarks may appear, we suppose few will refuse their assent to Mr. Holdsworth's explanation of the lines below, which have by many been esteemed somewhat difficult, as will appear from the note of Mr. Spence preceding it, which for this reason we shall extract.

'Aen. V. Ver. 813, 814.

"Tutus quos optas portus + accedet Aterni:

Unus erit tantum, amissum quem gurgite quaeret."

'+ Venus

† Venus desires Neptune to grant Aeneas a safe voyage from Sicily to Latium (ver. 796—798.); and Neptune answers, that he shall come safe to the coast of Cumæ:

“Tutus quos optas portus accedet Averni.”

Is that a satisfactory answer to her request?

The Florentine manuscript reads it ACCEDIT. Will not that set it right? As if he had said; “He is going on to the port of Avernus, as safely as you could wish: (and he shall go on as safely the rest of his voyage).”——Nothing is more common in Virgil than this way of not mentioning expressly what may be easily inferred: it is one of the distinguishing differences between his and Homer’s manner of writing.

* Mr. Spence informs me, that a very good Florentine manuscript has Accedit: and observes that, when Venus requests of Neptune for Aeneas,

——“Liceat Laurentem attingere Tybrim,”——

it is very odd that Neptune should promise only to bring him safe half way,——“Tutus portus accedet Averni:” and therefore imagines it should be Accedit.—By which Neptune assures her that her request is so far granted, that Aeneas is already entering into the port of Cumæ: or rather that she might be assured he was as safe as if he was already arrived there; for it is plain by what follows that he was not yet arrived.—But, after all, I would rather choose to put the stop after Accedet, and construe Averni with Gurgite.’

This slight alteration, as our learned reader will perceive, clears up all obscurity. “He shall gain the harbours you would have him gain, says Neptune, with the loss of one man only, whom he shall miss in the lake Avernus.”

We quote the following observation for the information of those who may have entertained the opinion it is employed to invalidate,

‘Aen. I. Ver. 494—497.

“Ducit Amazonidum lunatis agmina peltis,
Penthesilea furens, mediisque in millibus ardet;
Aurea subnectens * exertae cingula mammae
Bellatrix, audetque viris concurrere virgo.”

* Q. whether Exerta signifies cut off, as is commonly understood? or not rather at liberty, being naked and exposed. Claudian, in his Paneg. de Consulatu Prob. et Olyb. describing Rome in the habit of an Amazon, says:

“Dextrum nuda latus, niveos exerta lacertos,
Audacem reteggit mammam.”——

The poet here fully represents the right side, particularly the breast, naked, and exposed; and though he endeavours so much to vary his expressions, yet he says nothing directly of the breast being cut off. He applies the word *Exerta* to the *Lacerti*, which cannot be supposed to be cut off. He must therefore mean only, "having the right arm at liberty, and prepared for action." Had the breast been really cut off, it is not probable that a poet, who was always so fond of expatiating, would have lost an opportunity of enlarging on such a topic.

† In all the figures of Amazons by the ancient artists that I have ever observed (and I have observed a great number in statues, reliefs, gems, and medals) I never saw any one that had either breast cut off. There is one generally naked (or exerted), and the other is generally covered with part of the thin vest, that falls down toward their knees. Their legs are naked; and they are generally represented with a bow or ax, and the moony-shield; just as they are described by Virgil, and the other Roman poets:

"At medias inter caedes exultat Amazon,
Unum exerta latus pugnae, pharetrata Camilla;
Et nunc lenta manu surgens hastilia pensat,
Nunc validam dextrâ rapit indefessa bipennem:
Aureus ex humero sonat arcus et arma Dianae."

Aen. XI. 652.

—"Nihil ipsa neque aurae,
Nec sonitus memor, aut venientis ab aethere teli:
Hasta sub exertam donec perlata papillam
Haesit."——

Aen. XI. 803.

—"Amazonidum nudatis bellica mammis
Turba."——

Prop. lib. III. El. xiv.

"Felix Hyppolyte nudâ tulit arma papillâ."

Id. lib. IV. El. iii.

—"Inde Lycen ferit ad confine papillae;

Inde Thoën, quâ pelta vacat."——

Flac. VI. 375.

The fertility of Italy has been long celebrated: but a more remarkable instance of it we never remember to have met with, than that which is afforded by the remarks below: which we extract with the greater pleasure, as they vindicate the poet from violent exaggeration, and as the information is wholly to be relied upon.

Georg. II. Ver. 149, 150.

"Hic ver assiduum, atque alienis mensibus aestas;
Bis gravidæ pecudes, bis pomis utilis arbor."

• This

• This, as Ruæus observes, is generally thought an hyperbole, but without reason; for besides what Varro mentions, lib. I. c. vii. "*De malo biferâ in agro Consentino*," several other authors assert the same, as sufficient justifications of the poet. And I remember to have seen a vine at Ischia, which I was assured bore grapes three times in the year; and is therefore called *Uva di tre volte l'anno*. It had ripe grapes in August; others turning, which would be ripe in October; and others quite green and small, which I was informed would be ripe in December or January.—This corresponds with what Pliny affirms, lib. XVI. c. xxvii. "*Vites quidem et triferæ sunt, quas ob id insanas vocant; quoniam in iis aliae maturescunt, aliae turgescent, aliae florent.*"—But, without enlarging further upon such singular instances affirmed by other authors, we may observe that when Virgil mentions this particular in honour of the Italian climate, he expresses himself more modestly and accurately than other authors do. He does not affirm that the trees are *Biferæ*, or *Bis parturit arbos*, which perhaps may be doubted, but "*bis pomis utilis.*"—This is certainly true of the fig, which they have in great plenty, especially about Naples, at two distant seasons of the year; (viz.) at the usual time, at the latter end of August, or September; and likewise in May, thence called, from the season, *Fico di Pascha*. I was informed at Cava near Naples, which place is celebrated for its figs, that they cover their trees with mats all the winter, by which means the small figs, which remained green on the tree in the autumn, are preserved, and ripen in the spring as soon as the trees begin to shoot, and produce those forward figs.

Let these serve as a specimen of the observations by which our authors have endeavoured to illustrate the poet's sense. Were it not our business rather to excite curiosity than to gratify it, we could indulge the reader with many explanations not less clear. We quit them, however, with the less regret, as we next proceed to such remarks as we apprehend will sufficiently recommend themselves by their curious information.

It is difficult to select, where many things equally engage our notice. But as ancient magnificence has long been the object of general admiration, the following account of a small part of their expence may be deemed entertaining.

• Georg. II. Ver. 505—509.

"Hic petit excidiis urbem miserisque Penates,
Ut • gemmâ bibat.——"

• "———"Gemmaeque capaces

"Excepere merum."——" Lucan. X. 160.

speaking of the feast given to Caesar in Egypt.

* The pride of the ancients covered their tables or side-boards with cups of precious stone, as onyx, agate, etc. And probably the dishes and cups of agate, jasper, etc. which are now preserved in treasuries and cabinets, served formerly at the tables of princes and great men. "Appianus testatur Mithridatem Ponti regem circiter duo millia poculorum ex onyche in suo thesauro habuisse; verum non solum ex onyche, sed sardonyche, et chalcedonio factitata fuisse certum est." Anselm. Bœt. Hist. Gemm. lib. II. c. xcii.——"Achates tantâ mole excrevit ut pocula et scyphi inde fieri possint." Id. lib. II. c. xcvi. Q. whether the vases at Genoa, and Venice, were not of this sort? And likewise the agate cup at the Barberini palace? See Misson's description of it, vol. II. lett. xxix.

* The sapphire cup in the treasury of the church of St. John Baptist at Monza near Milan, is likewise supposed to be of this sort. It was left by Theudelinda queen of the Lombards, who built and endowed the church. It is a tumbler or goblet, two inches three tenths deep, by three inches four tenths diameter.——In the treasury of St. Denis is a large cup of oriental agate, with a bas-relief representing a sacrifice.—Pliny, in his Natural History, tells us, that Petronius, a little before his death, ordered a valuable cup of this sort to be broke, that it might not fall into the hands of Nero.—"T. Petronius consularis moriturus invidiâ Neronis, ut mensam ejus exhaeredaret, Truilam Murrhynam c c c. HS. emptam fregit." Lib. XXXVII. c. ii.

To this observation the following may serve as a contrast; which we quote the more willingly, as it contains matter of surprise to the modern academick, who may not be acquainted with the use of *straw* in disputation, nor accustomed to any thing else, on such occasions, but empty seats and bare walls.

* Aen. VIII. Ver. 652—654.

"In summo custos Tarpeiae Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat;
Romuleoque recens † horrebat regia culmo."

* † One may guess a little at their other buildings, from the palace of their kings.. It was a little thatched house, and very ill furnished.

"Parva fuit, si prima velis elementa referre,
Roma: sed in parvâ spes tamen hujus erat.
Moenia jam stabant populis angusta futuris;
Credita sed turbae tunc nimis ampla suae.
Quae fuerit nostri si quaeris regia nati,
Aspice de cannâ straminibusque domum:
In stipulâ placidî carpebat munera somni."

Ovid. Fast. lib. III. ver. 125.

"Dum

"Dum caſa Martigenam capiebat parva Quirinum;
Et dabat exiguum fluminis alva torum."

Ibid. lib. I. ver. 200.

"Ovid is not the only one that calls it a cottage. "Si totâ urbe nullum melius ampliusve tectum fieri poſſit, quàm caſa illa conditoris eſt noſtri;" ſays Camillus, Livy, lib. V. ſ. liii. ——"Ortum è parvulâ Romuli caſâ, totius terrarum orbis fecit columen." Val. Max. lib. II. c. viii.

"In theſe days of luxury we can ſcarce conceive any ſuch thing as a thatched houſe to have been a palace; or of great men and princes having no other beds than a heap of ſtraw: and yet the latter was not ſo far from our times, as we may be apt to imagine. Thus Camden, in ſpeaking of Edburton (a little village near Ailſbury in Buckinghamſhire), ſays, "that it was a manor-royal; and that ſeveral yard-lands were given to it by the king, on condition that the holders thereof ſhould find litter, that is, ſtraw, for the king's bed, whenever he ſhould come thither." (Britan. p. 280. ed. 1695.) Ramus, in ſpeaking of the reformation of the univerſity of Paris, mentions the following allowance there: "Pro tapetis et ſtramine Quodlibetariae, triginta ſolidi. In Cardinali, pro tapetis et ſtramine, triginta ſolidi." There is a ſtreet in part of the univerſity of Paris, now called, La Ruë du Foulage; and formerly called, La Ruë de Fourrage: where the ſtraw-market was kept formerly, to ſupply the ſtudents with freſh litter. Menage's Diſt. vid. *Fourrage*. Their ſchools were littered with ſtraw too, when they held their Quodlibets, or any other great diſputations. It was ſo in Dante's time, according to Naudé. (Add. à l'Hiſt. de Louis XI. p. 175.) Hence when Rabelais makes his Pantagruel diſpute againſt all comers, he makes him hold his diſputations in the Ruë du Foulage. "De ſaiſt, par tous les carrefours de la ville miſt conclusions, en nombre de neuf mille, ſept cens, ſoixante, et quatre, en tous ſçavoir; touchant en icelles les plus forts doubtes, qui fuſſent en toutes ſciences: et premierement en la Rue de feurre tint contre tous les Regents, Artiens, et Orateurs; et les miſt tous de cul" (Liv. II. ch. x.): Where his commentator ſays; "Les accula tous, et les obligea à ſe raſſeoir ſur leur paille." (Note 3.)—The word Litter probably comes from the French word for a bed; *Lit*. The French ſtill uſe a Paillaffe (or ſtraw-bed) under their feather-beds."

For all connoiſſeurs, the ſubſequent remarks upon the famous groupe of Laocœon, &c. muſt contain both information and pleaſure.

'Aen. II.

‘ *Aen. II. Ver. 201—222.*

“ * *Laocoon, ductus Neptuno sorte sacerdos,
Solemnes taurum ingentem macabat ad aras.
Ecce autem gemini à Tenedo tranquilla per alta
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt :
Pectora quorum inter fluctus arrecta, jubaque
Sanguineae exuperant undas ; pars caetera pontum
Pone legit, sinuatque immensa volumine terga.
Fit sonitus spumante salo : jamque arva tenebant,
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exangues : illi agmine certo
Laocoonta petunt ; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Post, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus : et jam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno ;
Clamores simul horrendos ad sidera tollit.”*

“ * This story of Laocoon, so elegantly described by Virgil, alludes to a famous Grecian statue, which was esteemed one of the greatest masterpieces of the ancient sculpture, and which was undoubtedly well known to the Romans in Virgil's time, if not already brought thither. I know it is disputed by the virtuosi, whether the statue was copied from Virgil, or Virgil's description taken from the statue. The latter is pretty manifest : for Pliny tells us expressly, lib. XXXVI. c. 5. that this groupe was made by three eminent artists together, viz. Agesander, Polydorus, and Athenodorus : and, lib. XXXIV. c. viii. though he does not tell the time when they all lived, yet he tells us that Athenodorus was one of the scholars of Polycletus, who flourished about the 87th Olympiad, or near the 320th year of Rome, between the times of Phideas and Praxiteles : therefore we must suppose that this groupe was made near 400 years before Virgil wrote this. Pliny likewise in the same chapter tells us, that after the 120th Olympiad this art declined ; and though it revived again about the 155th, yet it never arrived to its former glory. And therefore, as this groupe was celebrated as one of the best pieces that ever was made, we may suppose reasonably that it was the work of the

age

age when this art was in its greatest perfection. That this is the same statue, which is still preserved at the Belvidere in the Vatican, cannot be doubted; the whole groupe being of one piece of marble, as Pliny describes it, and being found in or near the place where he says it stood in his time. Speaking of the works of the most famous statuary, he says, "Multorum obscurior fama est, quorundam claritati in operibus eximii obstante numero artificum; quoniam nec unus occupat gloriam, nec plures pariter nuncupari possunt. Sicut in Laocoonte, qui est in Titi imperatoris domo, opus omnibus et picturae et statuariae artis praeferendum. Ex uno lapide eum et liberos draconumque mirabiles nexus de consilii sententiâ fecere summi artifices, Agelander et Polydorus et Athenodorus Rhodii." Lib. XXXVI. c. 5.—Donatus, speaking of the baths of Titus, says, "In vineis loci statuam Laocoontis laudatam à Plinio, conservatamque in hortis Vaticani Pontificiis, inventam viderunt tempora vix inchoata prioris seculi." Lib. III. c. x.—And Nardini confirms the same: "La statua bellissima del Laocoonte con duoi figli attornati da serpi ritrovata nel tempo di Leone X. presso a S. Lucia in Selce, e le Sette Sale, e trasportata in Belvidere, dove hoggi stà." Lib. III. c. x.—Tho' it cannot well be doubted but Virgil had the famous statue of Laocoon in view when he wrote this story, yet it is observed that he has varied from it in many particulars; and that, perhaps, for the following reason. In the statue the father and sons are represented entangled by the serpents in one groupe; which the statuarys were under a necessity of doing, because they could not represent succession of actions in the same stone: but the poet, not being under the same restriction, relates the story as it may more naturally be supposed to have happened. He first makes the serpents seize the children, each of them one; and when they had dispatched them, then they seize the father coming to their assistance. A less judicious author would probably have endeavoured to have followed the statue as servilely as possible; but Virgil chose rather to copy the most masterly strokes of it; the serpents twisting themselves about and entangling their bodies; Laocoon "tendentem manibus divellere nodos," and "clamores horrendos ad sidera tollentem:" and where it was proper, he varies from the original.

† As statuary is confined to one single point of time, in the famous groupe of the Laocoon, in the Vatican, you see the serpents killing him and his two sons together. Poetry has a larger scope; and can describe each step of any action distinctly. Virgil therefore, in his description of the same thing, gives the whole course of it, and every part of it successively.—You first see the serpents on the sea; then on the shore; then killing

ling the sons of Laocoon; and lastly killing Laocoon himself. This must make that figure and his description differ in most particulars; and indeed there is scarce any thing in which they agree, except the attitude of Laocoon himself, and the air of his head: in which Virgil seems to have copied that statue very strongly.'

Amidst the variety of remarks with which this volume abounds, it is by no means surprising that every thing is not said with equal certainty and equal fulness; that some observations should appear doubtful, and some imperfect. Let it not therefore be esteemed an invidious task, if we endeavour to point out a few of those defects which the work must necessarily be supposed to have.

We have frequently had occasion to remark the predilection of a commentator for his author, in consequence of which he frequently exerts every effort to prevent others seeing those faults to which he himself is willing to be blind. Of this truth we find an instance in the following observation:

Georg. II. Ver. 170—172.

——“ Et te, maxime Cæsar,
Qui nunc extremis Asiae jam victor in oris
● Imbellem avertis Romanis arcibus Indum.”

● Compare this with Aen. VI. ver. 794. etc.—Virgil tells us expressly, at the latter end of his Georgics, that Cæsar was in Asia whilst he was writing them.

This, according to Ruæus and others, may signify effeminate, not of a warlike disposition; but as it is intended as a compliment to Cæsar, and as there is little honour in conquering an effeminate people, I rather believe that the word in this place signifies “without war, without bloodshed.” That is, Cæsar by his presence in Asia so awed the Indians, that they threw down their arms, and submitted without daring to come to battle. Silius Italicus, the great imitator of Virgil, pays the like compliment to Domitian with regard to the same people:

“ Huic laxos arcus olim Gangetica pubes
Submittet; vacuasque ostendunt Bactra phretas.”

● Statius, Sylv. IV. 4. and ver. 47. uses “imbelles” in the same sense: “Imbelles laurus;” honours got without fighting. — Again, lib. III. Ecl. ii. 98.

——“ Imbellis, tumidoque nihil juratus Atridae:”

speaking of Phoenix, who attended Achilles without being engaged to fight.'

That

That these arguments are not conclusive, we will venture to assert: and, indeed, had not Mr. Holdsworth been too intent upon the defence of his poet, his extensive reading would have told him; that the Roman writers had not received, even in Virgil's days, all the polish of modern refinement; and that the compliment which a polite *Roman* might have esteemed the pink of courtesy, a polite *Frenchman* would stigmatize as a *grossièreté*. In confirmation of this, so many instances must occur to every reader the least conversant in their writings, that it would be trifling to prove it by particular induction.

Nothing is so dangerous to the commentator, nor so apt to lead him into error, as the desire of finding that in his author which has escaped the vigilance of others. It rarely happens, that in compositions of a general nature there is much employment for the prying curiosity of latter critics. But we are too ready to suppose ourselves obliged to shew the acuteness and ingenuity which has been shewn by our predecessors: not considering that the mine, though copious, is exhaustible; and that in proportion as they have been successful in their discoveries, little will remain for us to discover. Thus, ever since we were informed that Virgil composed his *Æneid* upon political views, the critics have busied themselves in the investigation of his secret meaning, and particularly in the tracing real personages under his fictitious characters. To declare every enquiry of this nature fanciful, would, perhaps, be not only presumptuous, but wrong; not merely because it is probable that Virgil, in alluding to the times, should allude to the persons of it likewise, but because resemblances have been traced with the greatest certainty. But when Dryden tells us that the poet 'touches the imperious and intriguing humour of the empress Livia under the character of Juno,' we may boldly declare the likeness here to be merely that of one imperious and intriguing woman to another. To shew that Virgil endeavoured to produce a resemblance, we must trace it in many features, and not in casual similarity; in the particular modifications of passion, and not in the general appearances of it. It were to be wished, therefore, that Mr. Holdsworth had told us in what features consisted the resemblance he is of opinion there is between the following feigned and real characters; if that, indeed, can be called an opinion, which is advanced in so dissident a manner:

Aen. VII. Ver. 341—345.

"Exin Gorgoneis Aleto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen * Amatae."

* Quær.

‘● Quæ. Whether Virgil, under the character of Amata, does not describe some particular character in the Roman history; perhaps Cleopatra?’

Id. 376, 377.

“● Tum vero infelix, ingentibus excita monstis,
Immensam sine more furit lymphata per urbem.”

‘● In this character Virgil, perhaps, draws the picture of Fulvia, Antony's first wife: who incensed the people against Cæsar after the battle of Philippi, and by her turbulent spirit occasioned many fresh disturbances in Italy; and when she was still unsuccessful, and had thereby disgusted her husband, she at length died of grief and despair.’

The same passion for discovery has sometimes led our ingenious commentator into forced constructions and uncommon meanings. Of these, to avoid prolixity, we shall produce but one instance:

Georg. III. Ver. 470—473.

“Non tam ● creber, agens hiemem, ruit aequore turbo;
Quàm multae pecudum pestes: nec singula morbi
Corpora corripuiunt; sed tota aestiva repente
Spemque gregemque simul, cunctamque ab origine gentem.”

‘● I take *creber* in this place to signify quick, and that the meaning of the passage is, that a hurricane does not come on with more violence than distempers or plagues incident to cattle; which is the reason of the advice just before given, ver. 468, 469, to kill any sheep on the first suspicion of any contagious distemper, to prevent its spreading. And this agrees with what follows, “Nec singula,” &c.’

Few, we imagine, will be induced by these reasons to think that by *creber* Virgil meant any thing but *frequent*, or that the passage is to be rendered in a manner different from the other commentators and translators:

‘On winter seas we fewer storms behold
Than foul diseases that infect the-fold.’

DRYDEN.

We see no reason to suppose with Mr. Spente, in the following passage, that either of the poets mentioned was obliged to the other for his topics of consolation. It is well known that similar situations will produce similar reflections and similar modes of acting: and perhaps there is not a single circumstance in the two harangues, which has not been employed, upon like occasions, by the poets of all nations and all times.

Aen. I. Ver. 199—213.

“† Vina (a) bonus quæ deinde cadis onerâret Acestes
Litore Trinacrio, dederatque abeuntibus heros,

Dividit;

Dividit ; et dictis (*b*) moerentia pectora mulcet :
 O (*c*) focii (neque enim ignari fumus ante malorum),
 O passî (*d*) graviora ; dabit deus (*e*) his quoque finem.
 Vos et Syllæam rabiem, penitusque sonantes
 Accertis scopulos ; vos et Cyclopea fæxa
 Experti : (*f*) revocate animos, moestumque timorem
 Mittite : forsan et hæc olim meminisse juvabit.
 Per (*g*) varios casus, per tot discrimina rerum,
 Tendimus in Latium : (*h*) sedes ubi fata quietas
 Offendunt : illic fas regna (*i*) resurgere Trojæ.
 Durate, et vosmet rebus servate secundis.
 Talia voce refert : (*k*) curisque ingentibus aeger,
 Spem vultu simulat, premit altum corde dolorem.”

* † This speech has a good deal of the gay air that is in Teucer's in Horace : it is a gayety mixed with concern. The occasions too were a good deal alike.—It is not easy to determine which of the two might copy the other in this case ; but from the subject and turn of it I should rather imagine that Horace's is the original. It is true, Virgil was the elder of the two ; but the difference between their ages is so small, that it is scarce to be taken into the question : for the people who have writ their lives, make Virgil but four years older than Horace. On the other side, this speech of Aeneas is in Virgil's last work ; and that of Teucer was probably among Horace's earlier pieces : for it seems likely that his Odes in general (especially his drinking and love Odes) were writ in the gayer part of his life ; and his discourses and moral pieces, when he grew more advanced in years, and consequently more serious.—I shall subjoin Horace's speech at full length, with marks to shew where they agree ; by which it will appear, that it is in no less than ten particulars in the compass of so few lines : and yet the different characters of the Epic and Lyric poet are preserv'd, and something of the different tempers of the writers is visible in each ; for Horace's mirth is (of the two) the more gay and jovial, and Virgil's the more modest and sedate.*

—“ Teucer Salamina patremque
 Cum fugeret (*k*) ; tamen (*a*) uda Lyæo
 Tempora populeâ fertur vinxisse coronâ,
 Sic (*b*) tristes affatus amicos.
 Quò nos cumque feret melior Fortuna parente,
 Ibimus, ô (*c*) focii, comitesque.
 Nil (*e*) desperandum, Teucro duce, et auspice Teucro :
 Certus enim (*b*) promissit Apollo,
 (*g*) Ambiguum tellure novâ (*i*) Salamina futuram.
 O sortes, (*d*) pejoraque passî

Mecum

Mecum sæpe viri, nunc (a) viso (f) pellite curas !

Cras ingens iterabimus æquor." Lib. I. *Od.* vii. 32.

As we have already, perhaps, trespassed upon the reader's patience, we shall trouble him with our observations upon one more passage only :

Aen. VII. Ver. 292—296.

—" Quassans caput, hæc effudit pectora dicta :

Heu stirpem invisam, et fatis contraria nostris

Fata Phrygum ! num Sigeis occumbere campis,

Num capti potuere capi ? num incensa cremavit

Troja viros ? medias acies, mediisque per ignes

Invenere viam."——

‘ Dr. Trapp tells us, that he heard a judicious critic object against this passage as trifling and jingling, and more like one of Ovid's turns than Virgil's majestic sentences.——But we must consider that Juno was a woman, and in rage. And perhaps this broken stile, with an affectation of wit, might be thought in character for some furious lady in those days, whom Virgil had particularly in view : or he might think these little turns of wit as suitable to the character of woman in general, as the short interrupted sentences to rage and passion.’

We readily confess ourselves to have been always of this critic's opinion, from which we do not find ourselves inclined to recede by Mr. Holdsworth's arguments. And, perhaps, that ingenious gentleman would not have taken such pains in Virgil's vindication, had he known that, in the words *num capti potuere capi*, the poet quibbled literally with Ennius. Nor is this the only instance of a writer's being forced into absurdities by authority, or allured into them by imitation. We are strongly inclined to think, that for the wonderful line,

‘ None but himself can be his parallel,’

Theobald, if it really belongs to him, was indebted to this of Tasso,

‘ Ch' è sol ne' vizi a se medesimo eguale.’

But that Lee should be detected in taking one of his most extravagant rants from another, is more surprising :

‘ The gods look'd pale to see us look so red.’

Evidently borrowed, we think, from Drayton,

‘ That snowy lawn which covered thy bed,

Methought look'd white to see thy cheek so red.’

It would be very easy to increase these instances, but we are not willing to detain the reader any longer upon them.

Having now finished our account of the Remarks and Observations, we shall postpone our critique upon the Dissertations to the next Number of our Review.

V. *An Essay on Truths of Importance to the Happiness of Mankind. Wherein the Doctrine of Oaths, as relative to Religious and Civil Government, is impartially considered. The Whole submitted to Public Examination. By the late Rev. Mr. Herport, a celebrated Divine of the Canton of Berne. Translated from the German. 8vo. Pr. 3s. Baker.*

IN compacts and treaties, and in judicial cases, it is customary for almost all nations to determine controversies, and remove suspicions, by the interposition of an oath.

In vindication of this practice it is alledged, that the obligation of an oath reaches to the secret transactions of men, and takes hold of them where the penalty of human laws can have no influence or effect; that an oath is a religious act, tending immediately to the honour of God, by the solemn acknowledgment of some of his most glorious attributes; that the ancient patriarchs used it; that Moses, the inspired law-giver, prescribed it; that the prophets have represented it as a branch of divine worship; that the apostles and angels are introduced as swearing on some special occasions; and that Jehovah himself is said in scripture, by way of condescension, to have confirmed his promise to Abraham by an oath.

In order to strike a terror into the minds of men, and render an oath more solemn and effectual, it has been usual, in different countries, to accompany it with different ceremonies; such as laying the hand upon an altar, plunging it into the blood of a victim, lifting it up towards heaven, laying it on a bible, and the like. And to oblige men to a greater caution in what they affirmed, and greater fidelity in what they promised, it became usual to swear by the gods, by their country, by the health, life, or genius of their princes, by the bones of their ancestors, by their children; in short, by every thing they accounted dear or venerable, with a variety of direct and tremendous imprecations.

The design of this treatise is to shew the baneful nature of all imprecatory oaths, and to explode a custom which, according to Mr. Herport's account, was introduced in ages of darkness and ignorance, was countenanced and propagated by wicked and ambitious tyrants, and has been productive of the worst of evils.

He acknowledges that the invocation of the Deity, as an omniscient witness, is allowable; because, with conscientious persons, it manifests a confidence in God, and integrity of heart; but he insists that this should be the term of our affirmations and engagements, without going any farther lengths, or having recourse to imprecations; and that those examples

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of

of swearing, which are mentioned in the scriptures, do not mean those imprecatory oaths which have been introduced in later ages, but certain emphatical expressions which, upon important occasions, men have used in token of their veracity.

To the question, whether imprecatory oaths are allowable, the following enquiries, he apprehends, will furnish a ready answer :

‘ Is it not stupid to give or take such securities as are not in a man’s power, and of no kind of advantage ?

‘ Is it not an enormous impropriety to risque eternal happiness against temporal trifles ?

‘ Is it not a presumptuous madness to censure heavenly wisdom, which, for the safety and welfare of societies, has appointed laws, and not an oath ?

‘ Is it not grimace and mockery, that ministers are to attend a traitor under sentence of death, in order to save his soul, which he has forfeited by an imprecatory oath, sworn by command of the supreme powers ?

‘ Is it not an amazing contradiction to fetch from religion a band of unity among men, big with the greatest mischiefs both to religion and men ?

‘ Is it not countenancing of suicide to allow a man a power of pledging his soul ?

‘ Is it not most impiously robbing Christ of his property, which he has acquired from his Father, as a recompence for his inexpressible sufferings ?

‘ Is it not a frantic custom to fling away one’s soul for duties of little importance, and not absolutely necessary ?

‘ Is it not a horrid renunciation of the whole work of redemption for Christians to deprive themselves of all grace and mercy, even in the hour of death ?

‘ Is it not an abominable presumption to call on that God before whom the pillars of heaven and earth shake, and adoring cherubs and seraphs with deepest reverence cover their faces ! that high and lofty One whose name is holy ! to call on him as a security to the procedures and ordinances of wretched worms weltering in their filth, and which too often are the dictates of pride and revenge ? Christians, whose criterion is love, and their capital rule indifference to all earthly things ; Christians have acted with so little concern towards each other, and for the support of their commands have agreed on imprecatory oaths, that, to gratify man, God, who is love itself, and whose love is the fountain of all bliss, must withdraw all his mercy and favour, and pour down his flaming indignation on that poor mortal who, either from weakness or incogitancy, fails

fails in his obedience to their commands: Can this be considered without emotion? Who can forbear standing forth to put a stop to such a dreadful evil?

Is universal swearing promotive of the welfare of our country; and are evils suppressed by a multitude of oaths?

Experience has shewn, that amidst all the increase of imprecatory oaths, even from the earliest ages, they have not been able to restrain the passions: and it is observed, that all the Grecian republics, where oaths were most in use, had but a very short duration. Experience has shewn that China, the most ancient monarchy in the universe, has maintained its constitution without any oaths: that the Japanese, a numerous and powerful people, stand in no need of any such expedient for the security of their government, or the support of public tranquillity; and that the Ottoman-Porte can keep many nations in quiet subjection, without binding them by oaths: that Philadelphia, a flourishing city in America, which allows of no oath in any case, pays the king of England all due obedience, no less than his most loyal subjects; and supports itself by quite other means than swearing.

The author, having shewn that annexing imprecations to oaths cannot be maintained either from the principles of government, reason, or scripture, proposes an oath which he thinks may be taken and observed with a safe conscience, and serve as a model; having all the requisites of an oath, being of unexceptionable validity on whatsoever side it is viewed, and likewise able to stand the test of reason and revelation. This form is as follows:

‘ I swear—to the living God, on whom my whole life and being continually depend;

‘ To thee, O Most High, before whose almighty power the great ones of this earth are but dust and ashes, yea less than nothing;

‘ To thee, O God of truth, who shewest mercy to those who are of an upright heart, and abhorrest all falsehood and hypocrisy;

‘ To thee, O righteous God, who wilt reward every one according to his works, and not suffer the profanation of thy name to go unpunish’d;

‘ To thee, O omniscient God, to thee who knowest my inmost heart, and who seest into all secret things, so that with thee darkness itself is light;

‘ To thee, O God, who art every-where present, and who in a particular manner assistest at this transaction;

‘ To thee, O God of unspeakable majesty, who art pos-

possession of every perfection; for thine is the kingdom, the power, and the glory, for ever and ever.

‘ With the deepest reverence do I bow myself before the throne of thy majesty, be thou witness to the upright intention of my heart willingly to conform to the following duties :

‘ Not to abuse the dignity, power, and consideration, which have been committed to me.

‘ Never to deny any-one my due protection, assistance, and impartial justice.

‘ Never to design or take in hand any-thing which may disturb or hurt the state, nor to conceal any-thing of that kind which may come to my knowledge.

‘ To neglect nothing which may contribute to the public welfare.

‘ Not to abuse the liberty which I enjoy under the gracious government which God has set over me.

‘ To be ever faithful and obedient to it, and not to undertake nor counsel any-thing by which its power or honour may suffer.

‘ Duly to submit myself to it; that is, on my committing any trespass against its laws, to submit myself to legal punishment.

‘ Readily to venture my life and fortune in support of the government, and of my beloved country.

‘ But knowing my weakness, I implore the merciful and gracious God, that he will strengthen this my upright disposition, and by his spirit incline my heart to perform the duties to which I have now sworn. Amen.’

Mr. Herport then proceeds to consider the abuse of swearing on several other occasions, particularly in courts of judicature.

In favor of his opinion it may be observed, that as medicines, by too frequent use, not only lose their virtues, but often degenerate into poisons, so the custom of swearing has been productive of some pernicious consequences. An oath is now so promiscuously and irreverently used, on trivial occasions, that it seems to have lost its influence and veneration even in courts of justice: for no sooner is the mock solemnity concluded, than men begin to think themselves at liberty to make the best of the tale they have to tell, without ever reflecting on the tremendous import of these words—*so help me God.*

In the last part of this essay, the author treats of religious oaths; on which he has made some very sensible remarks, agreeable to the notions which have been lately advanced by a celebrated English writer.

Speaking

Speaking of the Helvetic confession, he says, 'If our ideas of divine truths must be modelled according to this confession, to what purpose do we busy ourselves in enquiries after truths? The professors in universities must compose their lectures and explain the holy Scripture according to this rule; and thus Scripture, the original rule, is degraded, and made subject to human positions; and such explanations the scholars must embrace as irrefragably orthodox: truth or falsehood, light or darkness, must be sought for in geography. What is true on this side of the mountain, on the other side is false; they are not to use their own eyes, or distinguish with their own judgment. Their professor, and he must not be contradicted, tells them what is white or black; their own eyes are quite out of the question: like Israel of old, they must depend on the lips of their priests, though Jesus has graciously eased the believers of the New Testament from such a yoke, and, if our sloth will allow us to prove all things, has promised that we shall have an unction from above, which will teach us all things, and lead us into truth. That great English luminary Locke brings in the count de Grammont talking in this manner: "Why would you have me prove every thing, and hold fast that which is good? Rather give me a list of the doctrines which you believe to be contained in that sacred book. Why am I to hunt for them in the holy Scriptures, where, after all, perhaps, I shall not meet with them; since I am equally obliged to believe them, find them or not?" Believed they absolutely must be; and such a proceeding cannot clear itself from the charge of force: for if any-one entertains scruples, and cannot bring himself to swear to all in the lump, some particulars, not very far from fundamentals, not appearing to him in full evidence, all he has to do is to bury his talent, especially in republican governments, where such a conscientious refusal to swear excludes him from any preferment, though unexceptionably capable of doing very great services either in church or state; at least much better than those ready swearers, who have no other merit than laying their reason and conscience at the feet of form and custom, little minding what and to what they swear. To have more conscience than the common standard is not allowed. Now, to a man of spirit what can be a greater heart-breaking than to see himself rejected as an useless member? If this be not compulsion and force, words have lost their proper import.'

Though the author of this Essay may be thought to have declaimed too vehemently against oaths in general, on the principles of the Anabaptists and Quakers, yet he has advanced many indisputable truths; and his book is certainly written with a very laudable intention:

VI. *A Free-Address to Protestant Dissenters; on the Subject of the Lord's Supper.* By Joseph Priestley, L. L. D. F. R. S. 8vo. Pr. 1s. Johnson.

MORE treatises have been written on the Sacrament than on any other article of the Christian religion. Yet the authors, a small number excepted, instead of having thrown a light upon the subject, have involved it in darkness and confusion, embarrassed it with technical terms of scholastic divinity, and made a tremendous mystery* of a plain and simple institution. Let any-one compare those tracts which have been published upon this topic, and he will see, not only great disagreements among them, but contradictions to each other, as well as to the plain declarations of Christ and his apostles. The disputes about transubstantiation, the real presence, and the notion of a sacrifice, with a variety of differences among protestant writers, confirm the truth of this observation, and demonstrate the necessity of laying aside all human representations of this rite, and having recourse to the holy scriptures. The passages in the New Testament which relate to its first appointment, are the only authentic memoirs from which we can derive a just idea of its nature and design; and whatever is not mentioned in those passages, is the groundless invention of visionary or mistaken writers.

The excellent bishop Hoadly was one of the first † who attempted to divest this ordinance of its superstitious appendages. He has taken his account of it from the scriptures alone, interpreted in the most natural and obvious manner; and has represented it, in its original simplicity, as a plain and rational institution, without any thing formidable, or mysterious in its nature.

The author of this Address does not pretend to have advanced any thing materially new, or very different from what we find in the bishop's Plain Account; but he imagines that his manner of treating the subject may have some advantage, and that another call of men's attention to this duty may not be superfluous.

In order to give the reader a clear and satisfactory account of this institution, he produces every passage in the New Testament relative to the point in question.

* *Tremendum hoc mysterium*, says St. Austin, speaking of the sacrament.

† We do not forget a very sensible little tract on the same subject, by the ever-memorable Mr. Hale; but that is too short to stand in competition with bishop Hoadly's.

By this representation, the Lord's supper is nothing more than a solemn, but chearful, rite in remembrance of Christ, and of what he has done and suffered for the benefit of mankind.

With regard to the advantage attending the celebration of this ordinance, he observes, that the custom tends to perpetuate the memory of the death of Christ, and to cherish our veneration and love for him; that it inflames our gratitude to our great benefactor, and consequently our zeal to fulfil all his commands; that, being the joint action of several, it strengthens our affection to the common cause, to one another, and to all who are engaged in it; and that if we expect more than this, with respect to ourselves or others, our expectations are unreasonable, enthusiastic, and sure to be disappointed.

Having explained the nature and design of the Lord's supper, the author points out some of the gross abuses which have been introduced into this institution. To those who wish to see this part of Christianity cleared from all the encroachments of superstition, the following extract will not be displeasing:

'The first new idea which was superadded to the original notion of the Lord's-supper, was that of its being a *sacrament*, or an oath to be true to a leader. For the word *sacrament* is not to be found in the scriptures, but was afterwards borrowed from the Latin tongue, in which it signified the oath which a Roman soldier took to his general. Thus, in the first century, Pliny reports, that *the Christians were wont to meet together before it was light, and to bind themselves by a sacrament* *. This, I would observe, is but a small deviation from the original idea of the Lord's-supper; and though it be not the same with the true idea of it, as before explained, yet it cannot be said to be contrary to it.

'The next idea which was added to the primitive notion of the Lord's-supper, was of a much more alarming nature, and had a long train of the worst of consequences. This was the considering of this institution as a *mystery*. And, indeed, the Christians affected very early to call this rite *one of the mysteries of our holy religion*. By the term *mystery* was meant, originally, the more secret parts of the heathen worship, to which select persons only were admitted, and those under an oath of secrecy. Those mysteries were also called *initiations*; those who were initiated were supposed to be pure and holy; while those who were not initiated, were considered as impure and profane: and by these mysteries the heathens were more at-

* What does Pliny mean by the word *sacramentum*? He certainly does not allude to what we call a Sacrament. See the context, epist. xcvi. ad Trajanum.

tached to their religion, than by any other circumstance whatever. This made the first Christians (many of whom were, first converted from heathenism, and who could not, all at once, divest themselves of their fondness for pomp and mystery) wish to have something of this nature, which was so striking and captivating, in the Christian religion; and the rite of the Lord's-supper soon struck them, as what might easily answer this purpose. When this new idea was introduced, they, in consequence of it, began to exclude all, who did not partake of the ordinance, from being present at the celebration of it. Those who did not communicate, were not even allowed to know the method and manner in which it was administered. Tertullian, who wrote at the end of the second century, defends this practice by the maxims of heathenism. *Pious initiations, he says, drive away the profane; and it is of the very nature of mysteries to be concealed, as those of Ceres in Samothrace.* After the introduction of the ideas of mysteries and initiations, it was an easy advance to suppose with Justin Martyr and Irenæus, who also wrote in the second century, that there was a divine virtue in the elements of bread and wine.

A divine virtue being now supposed to accompany the administration of the Lord's-supper, and the Divine Being himself thought to be in a more especial manner present upon this occasion, there arose a custom in France or Africa, and some other places, of the communicants making their *offerings* to God; presenting, according to their abilities, bread or wine, or the like, as the first-fruits of their increase; *it being our duty, as Irenæus says, to offer unto God the first-fruits of his creatures.*—This opinion of a divine virtue and the presence of the Divine Being in the sacrament, and of the communicants having, consequently, a more immediate intercourse with God upon this occasion, would necessarily make it appear a very solemn and awful thing to communicate; because it was an appearing before God.—Upon this, the terms of church-communion began to be more strict; and a greater purity of heart and life than was before required, was now thought absolutely necessary. *It does not belong to every-one, says Origen, who wrote in the third century, to eat of this bread, and drink of this cup. They must both have been baptised, believe the articles of the Christian faith, and, accordingly, live holy and pious lives.*

This advance being made, a taste for eloquence, and an abuse of the figurative language of the scriptures, concurred to carry the corruption of this institution to a degree which would have exceeded the bounds of credibility, had it not remained in the church of Rome at this day, as a monument of the utmost extravagance of the human imagination. The Greek writers were always fond of very high strains of eloquence;

quence; and, exaggerating the figurative language of our Saviour, *This is my body*, expressed themselves in such a manner, that the people in general came to believe that Christ himself was, in reality, some-way-or-other, in the sacrament; and, at last, that the elements were his body and blood. Indeed, many pretty early writers speak of an union of the sacramental elements to the body of Christ, like to that of the human being united to the divine in his person. This change of the elements was supposed to be effected by the thanksgiving prayer before the administration; from which the whole service came to be called *the eucharist*; which in Greek signifies *the thanksgiving*. Hence Origen calls the sacramental elements *the food that is sanctified by the word of God and prayer*; and, *that is hallowed by the word of God and prayer*. And Irenæus writes, that *when the bread and wine receive the word of God, they then become the eucharist of the body and blood of Christ*. In general, this action was termed *the consecration of the elements*; and both this term, and the idea annexed to it, still remain in the church of England; and if, in the course of the service they find they had not consecrated enough, they consecrate more before they use it, repeating the same words over it as over the first.

Notwithstanding the idea of consecration, and other ideas connected with it (which were introduced pretty early) it was not till about the tenth century that the extravagant doctrine of *transubstantiation* was fully introduced; and though the strongest language in which this doctrine can be expressed, had been long used in the church, it was not without great debate and altercation that the language was admitted to be no figure of speech, but literally expressive of the truth of the case. The ambition of the clergy helped forward this, as well as every other error of the church of Rome. In those ignorant and superstitious ages, the clergy were glad of the opportunity of augmenting the respect which people had to their characters, by assuming the sole privilege of performing the greatest and most important action that men could possibly aspire to; namely, that of converting the elements of bread and wine into the real body and blood of Christ.

This doctrine of transubstantiation, and, indeed, the ideas which introduced it, before the doctrine itself was fully established, had some ludicrous, but other very shocking consequences. The consecrated bread being the real body of Christ, not the least crumb of it must be lost, or applied to any other use. Hence the custom of making the sacramental bread of small light wafers, which might be taken into the mouth at once, without breaking or crumbling; and lest any of the consecrated

consecrated wine, which was now become the real blood of Christ, should be lost, by wetting the beards of the communicants, they were, for some time, made to suck it through a quill; but the more general custom was to dip the bread in the wine, and so take both together. At last, considering that the sacramental bread was *the whole body* of Christ, and that a whole body contains the blood, the wine appeared unnecessary; and hence they denied the cup entirely to the laity, who could not partake of it without some loss or abuse.——But the worst consequence of this doctrine of transubstantiation was the *adoration of the elements*, and the carrying of the *host*, or sacrifice; (that is, the consecrated bread, which was now so called) in procession. And, as it was imagined that it was God himself who was thus eaten and carried about, all persons must kneel in adoration, as they received him, or as he passed by them in the streets. Moreover, this sacrament being considered as a real sacrifice, viz. the offering up of the Son to the Father, whoever procured the celebration of a mass, (as this sacrament came to be called, from the form of dismissing the people at the conclusion of it) was thought to procure a new piece of honour to be done to God; for the sake, of which he would be reconciled to all who were concerned in it, whether they were living or in purgatory; while the minister, who made this sacrifice, performed a true act of priesthood, and reconciled sinners to God. Thus the celebration of the mass, for the dead, or the living, came to be considered as the most meritorious of all religious actions; great endowments were made for this purpose only, and it became quite a trade; many of the priests having no other subsistence but what they got by this means, saying a certain number of masses, at certain hours in the day or night, at a fixed price. For this purpose, many altars were erected to different saints in every church, and many masses were said all day long, by different persons, at every altar. In short, almost the whole of the Roman Catholic religion now consists in these masses; and what we mean by social worship, distinct from communion, is a thing, in a manner, unknown among them. Hence, also, this institution, which, originally and properly, was a social act, came to be celebrated in private; and the consecrated bread always carried to sick and dying persons in particular, as a necessary means of reconciling them to God, and procuring the pardon of their sins, before they left the world.—

‘ Absurd as this doctrine of transubstantiation appears, and horrid as are its consequences, it was the great bulwark of the Popish cause at the time of the Reformation; and it is a fact, that, in no part of the controversy, were the reformers

more

more puzzled by the Popish disputants; and this was the last error that Cranmer, Ridley, and many others of the most eminent champions of the Reformation, relinquished. The reason was, that this was one of the earliest corruptions of Christianity; things that savour very strongly of it, appear in the writings of the first centuries; and so long as any regard was paid to the Fathers, and arguments were allowed to be fetched from them in public disputations, the advantage could not but lie on the side of popery: nor did the reformers ever get clear of this great difficulty and embarrassment, till Chillingworth boldly declared the *Bible only contained the religion of Protestants*. Luther, bold as he was in other things, was content to go a middle way in this; and admitted what he called *consubstantiation*, or that both the elements of real bread and wine, and also the body and blood of Christ, were, in some manner, present in the sacrament.

And when it was thought by all the reformers, that the receiving of the sacrament did not absolve from sin, it was still generally imagined, that men ought to be holy and absolved before they received it. Hence the forms of confession and absolution precede the receiving of the elements in the Church of England; and by Dissenters, the receiving of the sacrament was considered as a kind of receiving Christ, in some mystical, though not a proper and carnal sense. And so long as there remains a notion of any peculiar presence of Christ in the sacrament, and consequently the idea of some extraordinary virtue being communicated by it, it is no wonder that a long train of awful ideas accompany every thought about the Lord's-supper, and that it is approached by us with an undue and superstitious reverence.

The author proceeds to take notice of some expressions in the 25th article of the Church of England, in Burnet's exposition of that article, and in the Assembly's Catechism, which, he thinks, plainly countenance a superstitious regard to the sacraments. He mentions some notions and customs among the Dissenters, which he apprehends to have the same exceptionable tendency, particularly that of not allowing their ministers to perform this service till they are ordained, and that of setting apart certain days for solemn preparation before the sacraments. He does not deny but that these days may be spent to good purpose; but he insists that they are nothing more than the remains of popery, and that care should be taken that they be not made a handle for superstition.

Though we would not have any one attempt to celebrate this sacred rite without some degree of awe and solemnity, yet when we consider what frightful apprehensions have pos-

possessed many honest minds, and how many have been deterred from the performance of this duty by the fear of incurring damnation, we cannot but approve of our author's performance, and recommend it to every one who is desirous of understanding the nature and design of this institution, and is not already possessed of Hoadly's Plain Account.

VII. *An Essay on Fevers; more particularly those of the Common, Continued, and Inflammatory Kinds: wherein a New and Successful Method is proposed for removing them speedily. To which is added, an Essay on the Crises of these Disorders.* By Lionel Chalmers, M. D. of Charles-Town. 8vo. P. 21. 6d. Dilly.

NOtwithstanding the theory of fevers has ever been founded on hypothesis, yet the method of cure has generally been regulated by observation, and an attention to facts: and however authors differed in respect to more contestible points, they have almost unanimously concurred in opinion concerning the necessity and advantage of blood-letting in inflammatory fevers. It may, therefore, justly appear surprising, that, in so late an age, such a view of the nature of these fevers should be exhibited, and supported by experience, as overthrows the validity of the most established axiom in practice. Such is the tendency of the treatise now before us, which, considering its novelty and the importance of the subject, lays claim to the attention of every physical enquirer, and may be regarded as one of the most extraordinary performances of recent production.

The author of this Essay begins with refuting the commonly received opinion, that continued and inflammatory fevers are generally owing to a stoppage of perspiration: in order to invalidate which doctrine, he endeavours to prove, that the perspirable matter is not of such an acrimonious quality, as that a temporary retention of it could be productive of any febrile commotion. He observes, that in the inoculation of the small-pox, it generally requires six or seven days before the fluids are so much tainted as to produce the subsequent fever; inferring from thence, that if so long a retardation of the effect is experienced on the communication of the variolous contagion, it is highly improbable that the perspirable matter, which we cannot suppose to be of so acrid a nature, should immediately, on any casual retention, prove the source of a fever: besides, that there being several fevers, which are preceded by no sensible abatement of the perspiration, nay, where that discharge has been freely or even profusely supported, both previous and subsequent to the appearance of the febrile disorder, that

that consequently a stoppage of perspiration can never be considered as the real cause.

After endeavouring by these arguments to maintain the improbability of fevers being excited by a noxious quality in the retained perspirable matter, the author proceeds next to contend, that neither can they be produced by any plethora, as the consequence of this retention. 'But at no time, says he, can such an addition be made to the circulating fluids thereby, in any equal number of hours, as by eating and drinking plentifully, and even intemperately, according to the daily custom of many, without much inconveniency, at least, for the present, though several pounds of fresh chyle, the produce, perhaps, of an ill-judged mixture of meats and drinks, pass into their vessels oftener than once in the day. It may probably be said here, that the excretions are still going on, and, therefore, whatever overfulness may happen from such excesses, are abating every moment. But is not this equally true on a diminution of the perspiration? for though the outward pores may be occasionally straitened, yet that discharge is still proceeding from the lungs, and perhaps more plentifully, because a greater quantity of blood must circulate through that organ in all fevers, supposing no hæmorrhage or any excessive increase of the abdominal secretions happens in the mean time; besides that, urine also is commonly augmented at such times: so that perspiration is the only discharge whose defects can be compensated by another channel. It hath been said, that no great plethora can happen from an interception of the perspiration; yet, for the sake of argument, let us even grant, that somewhat of an overfulness may at times ensue from that cause. But then might we not expect this would be removed, and that the fever it occasioned ought to cease, after repeated bleedings, sweatings, and the like evacuations so commonly made in such cases; more especially as the appetite fails for every thing, except drink or thin nourishment, which soon passes off? Nevertheless the disease too often continues, though the patient is so emptied that he can scarcely be known. Besides, nothing is more notorious, than that the body sometimes is exceedingly wasted by a fever of a few days, though no artificial evacuations had been made, and little passed by any of the sensible discharges; the patient also having all this while been well-supplied with suitable diet. No way then remains to account for this great loss of substance, but by supposing the perspiration to have been vastly increased, from the lungs mostly; for the skin, tongue, and throat, are at times dry and parched on those occasions.'

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Among the several arguments made use of by the author, in extenuation of the deleterious effects attributed to the putrid disposition of perspirable matter, we find the following passage :

‘ Nor can it be with reason conceived, why the perspiration should be more liable to putrefaction than the urine, which, though it consists rather of grosser and perhaps more corruptible parts than the insensible discharge, produces no bad effects when absorbed and mixed with the blood. Of this any person may be presently convinced, by exercising so briskly, as to make himself sweat for an hour or two ; when little urine will remain to be voided, though the bladder had been so full before as to occasion a strong desire to empty itself.’

Though we do not contend for the universal existence of such a noxious quality in perspirable matter, as alone is adequate to the production of febrile disorders ; we are, however, of opinion, that the case above-mentioned, of the re-absorption of urine, is not at all conclusive of the innocence of detained perspiration : for it will not follow, that because no bad consequences happen from such a re-absorption, when they are precluded by a copious perspiration, that therefore a stoppage of perspiration can likewise never prove injurious. Should the defect of that evacuation indeed be compensated by a greater discharge of urine, such a conclusion would be agreeable to experience ; as it is well known that health may be preserved under various vicissitudes both of the urinary and cutaneous discharges, by a just reciprocation of action between the glands of the skin and the kidneys : and that the author supposes such a mutual compensation, is apparent from the whole scope of his reasoning. But notwithstanding it seems unquestionable that there is a natural connection, necessary for health, betwixt the several discharges of the body, it is certain, however, that all of them are frequently observed to be diminished at the approach of fevers : though it must be owned, that a contamination resulting to the fluids from a defect either of the digestions or discharges, appears in general to be rather productive of chronic than acute disorders.

The author having in the first chapter attempted to refute the common opinion of the origin of inflammatory fevers, proceeds in the second to establish the probability of their being produced by a different cause. The doctrine he espouses is that of a spasmodic constriction, formerly maintained by Hoffman ; the operation of which, in producing fevers, he explains in the following manner :

‘ First, We observed, that from the time the spasm began, and whilst it was gaining on the vessels, the equality of reciprocal

procal action, which subsisted before between them and the fluids, was interrupted; and health also declined in proportion to the force and extent of that contraction.

Secondly, As the blood was tumultuously pushed forwards in the veins at the time of the horror, because of the strong pressure that was then made on them, by the constriction of the skin and other muscular membranes, (the coats of those vessels being likewise rendered more springy thereby,) it is plain, that the heart ought either to have admitted and expelled more blood in the same time than it does in health, or performed its motions quicker. But the former not being possible, (it being even scarcely probable that it could receive so much, as its muscular fibres might be spasmodically affected in some degree,) the latter unavoidably happened.

Thirdly, Because the capacities of all the arteries, on which this spasm acts (1.), must be lessened in proportion, so they can neither receive nor transmit their natural quantities of the fluids, so long as they continue in that state: an overplus must therefore be admitted by others beyond what they ought to contain, were the circulation every where free. And the stronger this check in any considerable number of vessels, the more must the blood be collected, and the greater its impetus in those that are more open and passable, as being but little or not at all affected with the spasm; unless where such overfulness happen, as disable the arteries from contracting themselves properly.

Fourthly, From this obstruction (1. 2. 3.) to the free and equal distribution of the fluids, some stop must be put to the succeeding blood: this again will be communicated to that which follows; and so on, till so much as cannot pass the constricted vessels, is made to recoil, by an inverted sort of circulation, on those that have not undergone any unnatural contractions, or on those that are least able to resist its weight and impulse. The overplus will, therefore, fall chiefly on such vessels as are naturally weak, or on those that are not supported by surrounding muscles: and we accordingly find, that those of the viscera and brain, are always overcharged in fevers, if nothing happens to vent the redundancy, which else must ensue in them.

Fifthly, Under circumstances like those (4.) the vessels that are thus too much distended, cannot clear themselves of this additional quantity of the blood: partly, because they are so stretched thereby, that they have not the power to complete their systoles; but chiefly, because the vessels in other parts are not at present in condition to receive their full proportions of the fluids.

Sixthly,

Sixthly, When things have come to that pass (5.), supposing the spasm still gaining, and urging the fluids yet more into the internal and superiour parts, the patient's strength being at the same time greatly spent, the blood will then be compelled to retire within a narrow compass; and, at last, being mostly collected in the brain, lungs, and large vessels near the heart, the small arteries in the outward and extreme parts shut themselves up; the arms and legs lose their heat, and the muscular flesh feels hard. The aorta no longer receive the blood freely from the heart; this organ can admit but little from the *vena cava* and *pulmonaris*; and the lungs also, being already overfilled, receive only a small quantity from the heart. But, here let us stop! for to those who are much weakened, the last hour cannot be now far off. Nay, when the like symptoms happen to them who enjoyed a good share of strength but an hour before, death must soon ensue, if they cannot be speedily relieved. They, therefore, who are cut off by acute diseases, may with truth be said to die a violent death: for the actions of those organs on which life depends, are stopped, and as it were overwhelmed by this excessive accumulation of the fluids in them, the vessels in other parts being very generally closed at such times; so that the patients yield as victims to the vehemence of the symptoms, rather than because their bodies are drained of the resources of life. For in those distempers that prove mortal in a few days, a sufficient quantity of fluids oftentimes remains to the last gasp to continue life, were the vessels but in a condition to circulate them regularly. On the other hand, when any person sinks under a hæmorrhage, cholera, purging, spitting, or other sudden or slow discharges, the body is, in the end, so deprived of its juices, that a sufficiency of them is not left to fill the remote small vessels; which, for want of the usual resistance to their contractibleness, and because the projectile force of the heart is then very small, shut themselves up to their axes.'

After all that can be urged concerning the immediate production of continued and inflammatory fevers, the idea of their origin is still involved in much perplexity; and whether we seek for it in the tenacity of the solids, or suppose it to be engendered in the fluids, perhaps the cause of a spasmodic contraction is equally unaccountable with the effects of retained perspiration. We are certain from physiology, that this spasm must proceed from an irritation of the nervous system; but, whether the morbid matter exciting it be the product of any suspension of the general laws of the animal œconomy, or entirely adventitious, may be a subject of much dispute. However, provided we can clearly ascertain the curative indications,

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of diseases; it is of little moment that we penetrate into the mysteries of speculative science, and divest the proximate causes of that veil of obscurity, which nature seems to have thrown around the ultimate principles of knowledge, as the bounds of human investigation.

In the third chapter, the author advances to the last and most important part of his subject, which is the cure of common, continued, and inflammatory fevers; where the indications, and method of cure directed, are conformable to the opinion he maintains of the cause of these disorders, and purging is affirmed to be more universally expedient than bleeding. With the reasons and testimony of this uncommon practice, we beg leave to present our readers in the author's own words.

“ I have for a long time thought, that, among the variety of distempers to which we are liable, fevers, in particular, have been divided into too many classes: nor are the ways of treating them less diversified. It might have been meant by this shew of exactness, to leave us as little room as possible to mistake one disease for another; but, in my opinion, that end had been better answered by fewer principles, well defined. For experience hath convinced me, that it matters not much, under what forms several acute disorders appear, or whatever be the ages or constitutions of the patients (when no particular acrimony prevails), provided the complaints agree in some circumstances with others that are commonly believed to be of very different natures; for no reason that I can perceive, but because some symptoms fall more on one part than another. Hence the disease hath some name which suits well enough in conversation: but it should not be thence inferred, that any material difference ought always to be made in the manner of curing it, more especially at its first attack. For if it be granted, that a spasmodic contraction of the arteries is the immediate cause of fevers, and that the symptoms which happen in the courses of those distempers, are owing as it were to an inverted or irregular circulation of the blood, what hath just now been said, will not appear chimerical; more especially when it is applied to such feverish complaints as attack those, who but a few hours before were in health.

“ It would be needless to give many instances of a method I have for many years used with success to remove common, continued, or inflammatory fevers, within the first or second day, when they were not attended with a purging, which happens but seldom in the latter sort. But, for an example, let us suppose a strong man to be attacked with a pleurisy; though this be as dangerous and distressing a malady, as al-

most any we are liable to, it will be removed in a few hours by purging and sweating, if the discharges be but plentiful, and the patient be properly taken care of. Nor will the reason, why this management should have so good effects, be a secret to those, who recollect what hath been said on the contractions of the external vessels, and the overfulness they occasion within : which, being only effects of the former, are more directly abated by purging, than any other evacuation that can be made ; and, therefore, whatever inflammation or obstruction might have ensued from the present distended condition of the internal vessels, will be prevented by those means. For great repeated revulsions being thus made, as it were, immediately from those parts, they will be relieved, in proportion, of the overcharges they sustained, by every loose stool. And, as the like effects extend to all those vessels in which any degree of plethora took place, and even to the heart and lungs, each must then act with more power, so as not only to clear themselves of whatever plenitude might still remain in them ; but also, by communicating a brisker impulse to the blood itself, the small contracted arteries will thereby be dilated by degrees. Farther, to insure the patient's sweating, hot bricks ought to be laid at a convenient distance from the feet and legs, to assist in taking off the unnatural contractions, that we supposed were strongest thereabouts, by the kindly warmth they give those parts. The effect of this treatment is such, that, after the person hath had some large stools, and sweated plentifully at the same time, the pulse, which began to soften and fill, on the secretions being freely promoted in the abdominal viscera, will soon become slow and natural (a proof that the spasm is removed) and the blood be circulated regularly ; which is all that was required for the cure.

This is my common way of reasoning on the good effects of purging and sweating in the early stages of fevers : but whether I argue rightly or not, the advantages of such treatment have been confirmed to me by thousands of instances. To be diligent in observing what the same disease constantly requires to remove it, in the most speedy and effectual manner, and perfect our judgments therein, with all the certainty that experience and the nature of things will allow, is, in my opinion, the only true way to establish a rational theory and successful practice ; as both would then depend on such fixed principles as must abide the test. Whether I have succeeded either way is left to others to determine : but this I may be allowed to say, that the above theory seems to justify the practice, as this does the former. For, beyond all doubt, had not the vessels within been too much filled to have increased the excretions

excretions directly from them, and have promoted so many plentiful stools, it must have had consequences of the most dangerous nature: and, on the other hand, had not the outward parts been too much braced or constricted, then, surely, to have brought on profuse sweats by relaxing them still more had been equally pernicious.

‘ When I first began to use this method some disappointments happened, from my not attending to that material circumstance of raising and keeping up a proper heat in the legs and feet, and guarding the other parts of the body from cold air, more especially during the winter: the necessity for which did not then occur, though it was altogether consistent with the notion of a spasmodic constriction. But after care was taken that way, few patients missed of relief, unless they themselves or their attendants thought it unnecessary to comply with such seemingly trifling injunctions.

‘ That the patients may not be obliged to get up, a warm bed-pan must always be carefully conveyed to them under the bed-cloaths; and their drink and nourishment should be given either with a child’s feeding-boat, or through the spout of a tea-pot, as they lie covered: besides, when the bricks begin to feel cold they should be removed, and hot ones put in their places, so long as may be necessary. Though the fever, together with the painful symptoms, will undoubtedly be abated by those means, yet they may not entirely cease on this first trial. In that case the medicine must be repeated, and the discharges promoted more briskly, unless the patient be already very weak: but he must be so in an extreme degree, to deter us from attempting his relief at once by purging and sweating, rather than suffer an expectoration to come on in a pleurisy or peripneumony: for at best that gives only a chance to recover.’

‘ I must observe, that it is not always necessary to repeat the laxative, though the symptoms be not wholly removed, provided the most acute are abated. It may be sufficient to mix some essence of antimony and sugar, with a decoction of poppy-heads and anniseeds in water, and to give the patient a common spoonful of it every half-hour or seldomer (according to the case) till he sweat freely, and the fever and pain cease. — A dry tickling cough is sometimes troublesome for a few days after the disease is pretty well over. To allay this, let some of the inspissated juice of liquorice be dissolved in the decoction of poppies, then a little of the best olive-oil, incorporated with the mucilage of gum-arabic, be properly mixed with it, and a spoonful at a time be given, as may be necessary.’

It is proper to remark, that the observations contained in this Essay were made in South Carolina, where the constitution

of the inhabitants may naturally be supposed to be more relaxed than in colder climates, and blood-letting is of consequence less necessary: but whether, even in countries more distant from the equator, the general process here directed might not prove of advantage under suitable restrictions, at least in particular circumstances, future observations must evince.

From the principles, however, on which the whole of this practice is founded, it would appear, that the method of cure here directed is rather palliative than radical, and calculated more to abate the fever, than extirpate the cause which produced it. But as of the nature of that cause we are still at a loss to determine, it may be reckoned sufficient for human happiness, that we know how to obviate its effects. We must, therefore, allow this author to have the merit of suggesting such an idea of the nature and cure of continued and inflammatory fevers, as, if just and successful, would indicate a material innovation in physical practice. Though the morbid cause he assigns had been formerly maintained as necessary, no curative inference of importance had ever been derived from it: and the practice of purging, if not deemed by many reprehensible, has hitherto been prosecuted with a caution and timidity, that betrayed diffidence in the principles which supported it. We shall only add, that no propensity could be wanting to adopt the proposal of this author, were it confirmed that the road he points out is the footsteps of experience and nature.

VIII. *An Historical Dissertation concerning the Antiquity of the English Constitution.* 8vo. Pr. 4s. Sandby.

THERE is no subject so well fitted as that of the publication before us, for equipping an adventurer in the republic of letters at the very smallest expence. Like a Monmouth-street saleshop, we are here presented with second-hand cloathing of all kinds, and some of them, to use the language of the trade, *not the worse for the wear*. To speak without a metaphor, the labours of Spelman, Craig, Somner, Bacon, Selden, Gibson, and scores of other excellent critics, antiquaries, and historians, have at this day smoothed the labour required in a dissertation on the English constitution; and it is a subject in which even a late prelate, who scarcely deserved the name of being a tolerable scholar, made no despicable figure.

The original knowledge required in a tract of this kind, is easily attainable. A few passages of Cæsar, Tacitus, Strabo, Diodorus Siculus, and one or two other ancients, (whether drawn

drawn from originals or from translations, does not much signify) serve as the tools with which the writer is to fashion his work to his own taste. More modern authors, with a few alterations, so as to avoid the name of downright plagiarisms, form the ornaments; and quotations, be they ever so thick or misapplied, either from old or new authorities, are specimens of the author's profound erudition. He enjoys other great advantages too; viz. the goodness of his paper and print, the portable size of his volume, and the neatness of his stile; whereas the authorities which he borrows from are such heavy folios, and the language is so crabbed, that a modern reader never so much as dreams of consulting them.

The first part of this work consists of five sections, and treats of the Germans in general, their property, their political institutions, the inhabitants of Britain, and the Saxon conquest. It would be doing the author injustice not to acknowledge, that in this part, and, indeed, through the whole of his performance, he displays great reading and acquaintance with ancient learning. We are not, however, fond of giving extracts from it, because we discover nothing in it which is new, or, if new, that is conclusive. Few readers, except profest antiquaries, relish this kind of study; and these are no strangers to all this writer has advanced. We shall, however, quote what he says concerning the introduction of the Saxons into England.—Reduced (says he) to despair, the abject Britons looked around for a nation to protect them; and, listening to the pusillanimous advice of Vortigern, they sent to the Saxons, whose fame was at that time considerable, who were mighty at sea, accustomed to war, and unemployed. Hengist and Horsa arrive with troops to their assistance: they march against the Picts and Scots; and obtaining an easy victory over them, the Britons please themselves in prospect with the peace and security which they are to enjoy, while guided by the counsels, and defended by the arms, of that valiant people. These commanders, however, perceiving their negligence and degeneracy, and allured by the riches of the soil, and the hopes of a bloodless conquest, entertain thoughts of settling in this island. Their countrymen, advertised of their design, reinforce them in great bodies; and, joining with the Picts and Scots, they commence hostilities with the Britons. It is not to our purpose to give a detail of the fierce wars which ensued: it is sufficient to remark, that they ended in the almost total extirpation of the Britons, and in the erection of the Saxon heptarchy.

The Saxons brought along with them into Britain their own customs, language, and civil institutions. Free in Ger-

many. they renounced not their independence, when they had conquered Proud from victory, and with their swords in their hands, would they surrender their liberties to a private man? Would temporary leaders, limited in their powers, and unprovided in resources, ever think to usurp an authority over warriors, who considered themselves as their equals, were impatient of controul, and attached with devoted zeal to their privileges? or would they find leisure to form resolutions, or opportunities to put them into practice, amidst the tumult and confusion of those fierce and bloody wars which their nations first waged with the Britons, and then engaged in among themselves? Sufficiently flattered in leading the armies of their countrymen, the ambition of commanders could as little suggest such designs, as the liberty of the people could submit to them. The conquerors of Britain retained their independence; and this island saw itself again in that free state in which the Roman arms had discovered it.

‘The same firmness of character, and generosity of manners, which in general distinguished the Germans, were possessed in an eminent degree by the Saxons; and while we endeavour to unfold their political institutions, we must perpetually turn our observation to that masterly picture in which the Roman historian has described these nations. In the woods of Germany shall we find the principles which directed the state of land in the different kingdoms of Europe; and there shall we find the foundation of those ranks of men, and of those civil arrangements, which the barbarians every-where established, and which the English alone have had the good fortune or the spirit to preserve.’

With regard to the absolute extinction of the Britons and their language, it is an assertion to which no man can agree, who is in the least conversant with the history or antiquities of England. It is the loss of systematic writers, of whom this author is one, to mistake opinions for facts; and we should not be surprized to find ourselves obliged to review a work which shall attempt to prove that the ancient Germans had their laws and government from the inhabitants of Peru, Mexico, and Florida, because the Spaniards found them living under constitutions pretty similar to those of our ancestors.

The second part of this work, consisting of four sections, treats of the origin and progress of the feudal polity, of the origin and decline of the feudal ceremonies and incidents, and of allodial possessions; and concludes with an application of the foregoing theory to the history of England. Our author is of opinion that land was first the property of nations; and we think he very rationally elucidates the origin of feudal tenures.

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One tribe (says he) having conquered another, the territories of the vanquished accrued to the victors: but, unacquainted with a private property in land, the chiefs or warriors of the expedition seized not possessions on this occasion, which might advance or continue their greatness. Accustomed to join land with a large and corresponding object, their imaginations could only connect it with communities. To what end, however, would they add this new acquisition to the other possessions of their state? They despised agriculture, and the arts of peace; and their own seats furnished them with more territory than they enjoyed, or laboured. To retain it, also, for any length of time, was impossible; and new conquests, and new seats, called them to another quarter. Must they drop, then, the laurels they had gathered, and, allowing the vanquish to recruit, receive nothing by their victory but toil and losses?

The case was critical and pressing; and they embraced an expedient, the only one fitted to their purpose, and which alone could occur to a warlike people in such a situation. They supposed their community to be vested in the conquered territory, and returned the use of it to the vanquished, annexing the burthen of assisting them in their wars. And when the idea of giving service for land had been gradually evolved, inferior and feeble nations, not waiting for the medium of conquest, resigned their lands to a powerful people, receiving them back again with protection. Hence those connections which every-where subsisted both in Gaul and Germany. The safety of the vanquished, or inferior state, made it ready to submit to this kind of homage; and the pride and ambition of the victors, or more powerful people, made them fond to impose it. Thus service for land being stipulated on one side, and protection afforded on the other, the firmest attachment was produced between nations, who, warlike themselves, or amidst warlike neighbours, were either extending their arms, or defending their territories.

It would be easy to prove that the savages of North-America have to this day no idea of land being the property of individuals, and that they live in such a state as this writer here describes before the institution of feudal tenures. With all due deference to our author, every word he says may be true, and yet his opinions may not generally apply even to all the German nations, and those mentioned by the authority he quotes. He seems himself to be doubtful concerning the continuance or duration of the feudal connections among the states of Gaul and Germany; and concerning the maxims by which, under certain circumstances, they were regulated. We

have nothing to object to the remaining part of this division of the work, except that we cannot discover any thing in it which has not been often said before. A reader, however, who delights in such studies, and has no leisure to recur to original authorities, may peruse it with pleasure and instruction.

The third part of this Dissertation consists of six sections, and treats of the orders of men in Germany and England. The subdivisions of this head are the distinction of ranks, the German and Saxon kings, the German and Saxon nobility, the allodial proprietors, ceorles, and villains, the German priests or druids, and the Saxon clergy. In speaking of the German and Saxon kings, the author says, that ' while they remained in their woods, the regal dignity was very rare among the Germans. It was not till they had settled in their conquests that it grew to be universal. Their states, when they meant to extend their arms, or found it necessary to defend their territories, submitted, in general, to commanders, who renounced their power when peace was re-established. Generals only for a time, they sunk into their former characters, when the war or expedition, to the management of which they had been elected, was concluded; and every citizen was advanced, in his turn, to command the tribe. But having left their habitations, the continual wars in which they were engaged, gratitude for services performed, and the public interest, which might be hurt by the contentions of the great, but chiefly the investing in one person the bulk of the conquered territory, made them fond to continue their generals for life; and thus kings became necessary members in the governments they established.

' In this manner Hengist came to be king over the Saxons. At first the leader of his people, it was not till some years after his entry into Britain that he rose to the royal dignity. But neither in their own countries, nor in the provinces in which they settled, did the German or Gothic nations annex a supreme dominion to this rank. Kings they respected as the first magistrates of the state; but the authority possessed by them was narrow and limited. The public interest was superior to every other consideration, and animated the thoughts, and directed the pursuits, of every order of men.'

Without entering warmly into the controversy, we are of opinion that the royalty of Hengist and Horfa was of British original, and that they took the title of King, because that distinction was most familiar to the Britons. Matthew of Westminster seems to think that Horfa assumed it in the life-time of Vortigern, upon his having the province of Kent bestowed upon

upon him (*Ad annum 455, Horfus vero, frater Hengisti, cui Fortigernus Cantia provinciam contulerat, & rex a suis concivibus dicebatur*). Our author seems not to attend to the great influx of other German leaders into England at this time, who each of them, in their turns, made themselves kings of the countries they invaded; so that it was natural for Horfa to secure Kent for himself, under the respectable title of king.

The fourth part consists of four sections, and concerns the judicial arrangements in Germany and England, and treats of the origin of justice, courts, and the forms of procedure.

The fifth part contains two sections, treating of the commons in Germany, and the commons in England. The author, under the last head, seems to be of opinion, that the commons are of German original. Into such extravagance of thinking can a favourite system drive a writer! 'We have seen, (says he) that the German nobility obtained a place in the councils of their nation, and that they retained this prerogative in England: we have seen that the German druids arrogated to themselves a seat in those councils, and that the Saxon clergy were adorned with this privilege: we have also seen that the commons in Germany assembled in a collective body, or by a representative: and shall we not conclude, with an equal propriety, that the commons in England exerted a legislative authority?'

We shall conclude this article with doing justice to the labour bestowed by the author upon his work; though we still are of opinion, that he has made no important discoveries in his subject, the materials of which he found ready prepared to his hand, through the many excellent compositions he has consulted. We think likewise that he has not been critically careful in selecting some of the authorities he has made use of; and that it is dangerous for a writer who deals in matters of antiquity, to lay any stress upon modern opinions, when they are founded upon evidences to which he himself can have recourse.

IX. *The Lyric Muse Reviv'd in Europe; or a Critical Display of the Opera in all its Revolutions.* 8vo. Pr. 3s. Davis.

THOUGH this publication bears great marks of haste and inaccuracy, yet it is composed of many curious anecdotes, selected from different writers, both English and foreign, concerning the origin, progress, and state of the Opera in Europe. A sacred drama, the subject of which was the conversion of St. Paul, gave it birth at Rome, in the year 1480, under the auspices of cardinal Riario, nephew of pope Sixtus the IVth; and it was there exhibited on a moveable theatre.

theatre. Five years after the Venetians adopted the same entertainment, and introduced another called *La Verita Raminga*, or *Truth Errant*, which, according to the compilation before us, was by no means destitute of wit and humour; but the stile of the music in those two operas was the same with that made use of in divine service. Our compiler next makes selections from different authors upon the powers of music and poetry, operas, oratorios, church-music, minor musical compositions, and, in his tenth chapter, gives us (from Antonini, Antonioti, with several other French, Flemish, and German authors) an historical review of the cultivation of music thro' the more polish'd nations. This review must prove very entertaining to the lovers of music; but the thirteenth and last chapter, which treats of the introduction and progress of Italian operas in England, cannot fail of pleasing an English reader.

When the Italian opera began first to steal into England, which was not long after the erecting of the Hay-market theatre, in the year 1706, it appeared in as rude a disguise, and as unlike itself as possible, in a lame, hobbling translation into our own language, with false quantities, or metre out of measure, to its original notes, sung by our own unskilful voices, with graces misapplied to almost every sentiment, and with action lifeless and unmeaning through every character.

The first Italian performer that made any distinguished figure in it, was Valentini, a truly sensible singer, at that time, but of a throat too weak to sustain those melodious warblings for which the fairer sex have since idolized his successors. However, this defect was so well supplied by his action, that his hearers bore with the absurdity of his singing his first part of Turnus in *Camilla* all in Italian, while every other character was sung and recited to him in English.

However, the inclination of our people of quality for foreign operas having reached the ears of Italy, the credit of their taste drew from thence, without any more particular invitation, one of their capital singers, the famous signor Cavaliero Nicolini; after whose arrival the first opera exhibited was *Pyrrhus*.

Subscriptions, at that time, were not extended, as of late, to the whole season, but were limited to the first six days only of a new opera. The chief performers in *Pyrrhus* were Nicolini, Valentini, and Mrs. Tofts; and for the inferior parts the best that could be then found.

Whatever praises may have been given to the most famous voices that have been heard since Nicolini; upon the whole,

I cannot

I cannot but come into the opinion that still prevails among several persons of condition, who are able to give a reason for their liking, that no singer, since his time, has so justly, and gracefully acquitted himself, in whatever character he appeared, as Nicolini.

At most, the difference between him and, the greatest favourite of the ladies, Farinelli, amounted but to this, that he might sometimes more exquisitely surprize us; but Nicolini (by pleasing the eye as well as the ear) filled us with a more various and rational delight. Whether in this excellence he has since had any competitor, let us endeavour to judge from what the critical censor of Great-Britain says of him in the *Tatler*, viz.

“ Nicolini sets off the character he bears in an opera by his action, as much as he does the words of it by his voice; every limb and figure contributes to the part he acts, inasmuch that a deaf man might go along with him in the sense of it. There is scarce a beautiful posture in an old statue, which he does not plant himself in, as the different circumstances of the story give occasion for it. He performs the most ordinary action in a manner suitable to the greatness of his character, and shews the prince even in the giving of a letter, or dispatching of a message, &c.”

His voice, at the first time of being among us, (for he made us a second visit when it was impaired) had all that strong clear sweetness of tone so lately admired in Senesino; a blind man could scarcely have distinguished them; but in volubility of throat the former had much the superiority. This so excellent performer's agreement was for eight hundred guineas for the year, which is but an eighth part more than half the sum that has since been given to several that could never totally surpass him.

The consequence of which is, that the losses by operas, for several seasons, to the end of the year 1738, were so great, that those gentlemen of quality, who last undertook the direction of them, found it ridiculous any longer to entertain the public at so extravagant an expence, while no one particular person thought himself obliged by it.

Mrs. Tofts, who took her first grounds of music here in her own native country, before the Italian taste had so highly prevailed, was then not an adept in it: yet whatever defect the fashionably-skilful might find in her manner, she had, in the general sense of her spectators, charms that few of the most learned singers ever arrive at. The beauty of her fine-proportioned figure, and exquisitely silver-toned voice, with that peculiar

peculiar rapid sweetness of her throat, were perfections not to be imitated by art or labour.

‘Valentini, though he was every-way inferior to Nicolini; yet as he had the advantage of giving us our first impressions of a good opera singer, had still his admirers, and was of great service in being so skilful a second to his superior. Three such excellent performers at once, in the same kind of entertainment, England, till this time, had never seen.

‘Senesino long flourished in universal esteem here; and the two celebrated opera heroines of Italy, Faustina and Cuzzoni, were so extravagantly admired in this country, as to cause most violent parties for the ascertaining which of the two deserved a preference.

‘Since the above-mentioned famous vocal performers, the singer who has been the most universally admired by all ranks of spectators was the celebrated Manzoli, in the year 1764. From what he declared at his exhibiting on the first night, an opportunity presents itself of making a parallel of the behaviour of the Italian and English audiences, much to the advantage and honour of the latter.

‘In the character of Ezio, he was drawn in a triumphal car on the stage. The emotion in his features was visible to most of the spectators. When he descended from the car on the stage, his feet were observed to totter, on reflecting, no doubt, that he was going to take his trial before a rational and attentive assembly, where a Nicolini, a Senesino, a Farinelli, had displayed their amazing talents. However, the pre-encouraging plaudit of the spectators soon recovered him. He spoke—it was a general silence; he sang—it was all rapture and astonishment.

‘On coming off the stage, he declared to those near him, that a treatment so polite, and so different from what he had been accustomed to in Italy, threw him into a greater confusion than he had ever known before. He grew upon the audience every act, and continued an object of the public admiration through the whole season; nay, was applauded with as much rapturous emotion on the last night as on the first.

‘A singer like Guarducci may be thought more adapted for the gentle, pathetic, insinuating tenderness, or elegiac strains; but such a commanding power, such an epic trumpet of voice as that of Manzoli, to inspire and amaze the human faculties, can be but rarely found, perhaps not twice in a century.’

As this performance is almost entirely a compilation from approved authors, we shall only observe, that it must prove entertaining to the lovers of music, if they are not profound critics in the profession.

X. British Zoology. Two Vols. 8vo. Pr. 12s. White.

OF all the parts of natural history, zoology, or that which treats of animals, may justly be reckoned the most curious and instructive. It not only amuses the imagination with an infinite variety of objects, but affords the most incontestible arguments in favour of rational religion. From the same source, likewise, the science of medicine has acquired great improvement, respecting the illustration of the laws of the animal economy. The study of nature, however, notwithstanding all the pleasure and advantages attending it, has been so imperfectly cultivated, on account of the immense extent of the subject, that no accurate and complete system of natural history has hitherto ever been produced.

The treatise now before us is a more correct edition of a work formerly published under the same title, and contains the natural history of the quadrupeds and birds of Great Britain and Ireland, compiled from other writers and the information of friends. The author has adopted in general the system of Ray; but wherever that great naturalist was mistaken in the arrangement of animals, he follows the method of M. Brisson. As a specimen of the manner in which this performance is written, we have inserted the article on the bat.

This singular animal was placed by Pliny, Gesner, Aldrovandus, and some other naturalists, among the birds: they did not consider, that it wanted every character of that order of animals, except the power of flying: if the irregular, uncertain, and jerking motion of the bat in the air, can merit the name of flight. No birds whatsoever are furnished with teeth, or bring forth their young alive, and suckle them: were other notes wanting, these would be sufficient to determine that the bat is a quadruped.

The species now described, is the larger of the two kinds found in England; and the most common: the usual length of it, is about two inches and a half: the extent of the fore-legs nine inches.

The members that are usually called the wings, are nothing more than the four interior toes of the fore-feet, produced to a great length, and connected by a thin membrane; which extends also to the hind legs; and from them to the tail: the first toe is quite loose, and serves as a heel, when the bat walks; or as a hook, when it would adhere to any thing. The hind feet are disengaged from the membrane, and divided into five toes, furnished with pretty strong claws. The membranes are of a dusky colour: the body is covered with short fur,

fur, of a mouse-colour, tinged with red. The eyes are very small: the ears like those of the mouse.

‘ This species of bat is very common in England: it makes its first appearance early in the summer, and begins its flight in the dusk of the evening: it principally frequents the sides of woods, glades, and shady walks; and is also frequently observed to skim along the surface of pieces of water, in quest of gnats and insects: these are not its only food; for it will eat meat of any kind that it happens to find hanging up, in a larder.

‘ The bat brings only two young at a time; which it suckles from two teats placed on the breast, like those of the human race: for this reason, Linnæus has classed this animal in the same order with mankind; and has honoured both with the common title of *Primates*, or the chiefs of the creation.

‘ Towards the latter end of summer, the bat retires into caves, ruined buildings, the roofs of houses, or hollow trees; where it remains the whole winter, in a state of inaction; suspended by the hind feet, and closely wrapped up in the membranes of the fore-feet.

‘ The voice of the bat is somewhat like that of the mouse; but very low, and weak. Ovid takes notice both of that, and the derivation of its Latin name.

Lucemque perosa

Noctæ volante, feroque tenent a vespere nomen.

Minimam pro corpore vocem

Emittunt peraguntque levi stridore querelas.

Met. lib. iv. 10.

This work containing nothing of the anatomy of animals, it is of little importance to the more curious and inquisitive naturalist; but will undoubtedly be useful to those who would acquire such a knowledge of the British quadrupeds and birds, as to distinguish their *genera*.

MONTHLY CATALOGUE.

11. *Light Summer Reading for Ladies: or, the History of Lady Lucy Fenton. Three Vols. Small 8vo. Pr. 7s. 6d. Robinson and Roberts.*

THOUGH the author of this Novel terms it *Light Summer Reading*, yet the reader is not to imagine it is either lighter or slighter than many of the same kind which we have reviewed sometimes with no unfavourable eye; and in many respects, it is superior to most.

The

The heroine of the piece is a lady Lucy Fenton, a young woman of quality, who, through dissipation, natural levity, and education, is ignorant that she has a heart. The hero is a Mr. Bellair, who is, perhaps, too sensible he has one, but mistakes its properties. They fall in love with each other at the play-house, where an alarm of fire happens. The heroine, we may be sure, is rescued by her hero; and the service he performs raises some tender emotions in her breast.

She quickly passes, however, into the very worst stile of coquetry; for her virtue is untainted, her love is violent, her dissipation unbounded, and her conduct provoking towards the man she loved, for a course of some months. She roves from admirer to admirer, and her whole study is how to tease Bellair; in which she succeeds so well, that he entertains thoughts of shaking off his passion, and fixing his heart upon Miss Pleydel, a very amiable lady, who lived with lady Lucy as a companion and friend. Her ladyship's arts again allure him to her service; but her airs throw him into a fresh pet. Again he is reclaimed, and again he is disgusted. A duel is fought: tears, faintings, and a thousand violences ensue on her side; but at last Bellair settles into a calm resolution of never seeing her more; and, to prove how well it is founded, he sends her picture back in disdain. Lady Lucy, when she finds her lover is in earnest, takes on hugely, as the saying is; she even becomes frantic; and at last falls into a hectic, consumptive, or any, disorder the reader pleases to fix on as the effect of despairing love and disagreeable reflections upon her thoughtless, ungrateful conduct. Bellair is likewise in very doleful dumps; he, however, conceals them from his mistress, and finds absence a most sovereign remedy.

When he thinks his cure is almost completed, he returns towards London; but one day, riding from Richmond on the Acton road, he sees a lady fainting, and supported by another, at a garden door. This was no other than his own *dearest*, who, when her case appeared to be dangerous, had been persuaded to take country lodgings; and having just recovered strength enough to crawl the length of her garden, was surprised at seeing *the cause of all her pain*. He catches her in his arms; and the reader need not be informed, that, by his tender assiduities, she recovers her health, while he relapses into his former passion. Lady Lucy comes out, however, so pure from the fiery furnace of affliction, that she is quite a new woman; Bellair is joined to her in matrimony; and they are now, for aught we know, the happy parents of half a dozen chopping boys and girls.

Connected with the above history is that of Sir Charles Lumley, Bellair's friend, who, after making the tour of Europe, returns

returns to England with the lovely Miss Adelaide Dingley, whose father, when dying abroad, had bequeathed her to his care, but without a shilling of money. The author has, with a judgment uncommon to modern novel-writers, introduced this amour as a contrast to that between Bellair and lady Lucy, of whose character Adelaide's is the reverse. All Sir Charles's dependence for fortune is upon a rich uncle, who threatens to disinherit him, if he will not marry a lady of his chusing. The thought of this is worse than death to his nephew, who is passionately fond of Adelaide, as she is with him; but her innocence is such, and her education had been so pure, that she did not know that the sentiments she entertained for her guardian arose from love. Sir Charles opens his distresses to his friend and correspondent, Bellair, who, unknown to him, prevails upon his friends to procure Sir Charles a genteel place at court. We cannot entertain a doubt that this state of independency upon his uncle enables him to marry his Adelaide; and that the uncle, upon seeing her, falls half in love with her himself; so that this amour likewise terminates happily.

Though we could have wished Sir Charles and Adelaide had been the capital characters of this piece, yet we cannot refuse our author the merit of being a good draughtsman, and colouring after the life, unless the complexion of lady Lucy's coquetry should be thought a little too high and overcharged. We shall conclude in the old licencing stile, that the composition is ingenious and instructive, *continens nihil repugnans bonis moribus*; but that, on the contrary, it may be a preservative against female levity and dissipation.

12. *The Adventures of Oxymel Classic, Esq; once an Oxford Scholar. In Two Vols. 12mo. Pr. 6s. Flexney.*

We may term this production a literary embryo, in which we can perceive, with the help of intellectual optics, that the author intended his hero to be a man of wit, learning, humour, and courage; but at the same time, by a not very uncommon abortion, or rather impotence of genius, he turns out to be a dull, ignorant, stupid, cowardly coxcomb, whose history contains a jumble of heavy, insipid, unmeaning, and unfinished adventures, which we shall consign to the oblivion they deserve.

13. *The Happy Extravagant: or Memoirs of Charles Clairville, Esq. In Two Vols. 12mo. Pr. 6s. Noble.*

This is a collection of common-place adventures, unnatural characters, and absurd events, tacked together without taste, method, or judgment.

14. *Mis-*

14. *Miscellaneous Poems, by Elizabeth Rolt, of Chessham in Bucks.*
Small 8vo. Pr. 1s. bound. Turpin.

The author informs us, that these Poems are the productions of pure nature, without the help of education; that they were written at first with a design to amuse, or to keep herself out of farther mischief; and that they are now published at the request of some of her acquaintance.—The following lines will serve not only as a specimen of her poetical abilities, but as an apology for her deficiencies in point of accuracy and elegance.

‘Excuse, dear lady, what I rudely say,
If from the rules of sense I widely stray;
And grant your pardon to these rural lines,
Forgive the bard wherein no learning shines.—
I boast no genius, nor my artless quill
Has no ambitious claims to lofty skill.’

These lines are indeed unpoetical and ungrammatical; but then, to do the fair author justice, we must acknowledge, that there are better verses than these in the present collection.

15. *The Soliloquy, a Poem, occasioned by a late Decision.* 4to.
Pr. 6d. Richardson and Urquhart.

The last words in the title of this poem refer to the decision of a celebrated cause in Scotland. The reader is to imagine, that these are the moral and philosophic reflections of Mr. D. on that unfortunate event.

The sentiments which are here suggested cannot fail of interesting the affections of the benevolent reader. The poetry is tolerable; the conduct of the piece decent and inoffensive.

16. *An Elegy wrote under a Gallows. With a Preface concerning the Nature of Elegy.* 4to. Pr 6d. Richardson and Urquhart.

This is no mean imitation of Gray’s Church-Yard Elegy; but written in ridicule of that celebrated performance.

17. *Things as they Are.* 4to. Pr. 1s. Bingley.

This is a wretched collection of doggerel rhimes by a red-hot anti-caledonian friend of Mr. Wilkes. He condemns all the Scotch to drudge like asses,

‘While he, the fav’rite of APOLLO,
Shall ride on PEGASUS—and bolla!’

We suppose our readers will not expect any farther quotation from this despicable performance.

12. *Reasons for an Augmentation of the Army on the Irish Establishment.* 8vo. Pr. 1s. Becket.

This very sensible writer has done service to his country, be it either Irish or British, in stating the true reasons of the application for an increase of the army in Ireland. The chief, which we think an unanswerable one, is the vast extension of our territories abroad, which since the last peace has so greatly increased the number of our forts and garrisons, that it appears by a review of the army, as it is at present stationed, that near half of our troops are constantly employed upon that service.

This writer concludes his pamphlet in the following remarkable manner:—‘ Let those who so movingly plead our incapacity to assist his Majesty with any farther supplies at this time, remember, that when they were first called upon to support this measure, if they had not been so profuse in their grants to undertakings of a less public nature, they would not have rendered their country incapable (if so it is) to have spared so small a sum as was required for its own security.’

We venture to recommend this pamphlet as being composed with precision, elegance, and moderation.

19. *The Foundation of British Liberty; proving the indisputable Right of every Englishman to the common Laws of the Land, for the Protection of his Person and Property.* 8vo. Pr. 6d. Peat.

This is a collection of hackneyed law quotations to prove that every Englishman has a right to his liberty, or his writ of Habeas Corpus, and squints at some late proceedings by attachments.

20. *The Liberty of the Subject, and Dignity of the Crown, maintained and secured without the Application of a military, unconstitutional Force, or the Tyranny of any inconsiderate Minister. Supported by the Opinion of a Lord High Chancellor of England. Inscribed to Sir Richard Perrot, Bart.* 8vo. Pr. 1s. 6d. Kearfly.

There is nothing new in this pamphlet, the chief tendency of which seems to be a panegyric upon a very worthy magistrate, who needs no such recommendation for conducting criminals to the gallows without the aid of military power.

21. *The Englishman Deceived; a Political Piece; wherein some very important Secrets of State are briefly recited, and offered to the Consideration of the Public.* 8vo. Pr. 1s. Kearfly.

Not a single secret from beginning to end; the whole being the production of some furious Antigallican, and stitched up in

in the form of a pamphlet, from the most vulgar hackneyed materials.

22. *A Serious and Friendly Address to the People with regard to the Causes of their present Complaints. By a Tradesman. 8vo. Pr. 1s. Nicoll.*

This publication serves only to prove, that the enemies of Mr. Wilkes may be as seriously impertinent, and as solemnly dull, as his friends.

23. *An Address to the Public; wherein the Conduct of Mr. Wilkes is candidly and impartially considered, and some Matters brought to Light that have been hitherto concealed. Folio. Pr. 6d. Pearch.*

This flimsy Address is levelled against Mr. Wilkes, though we think the personality and rancour it contains may do him service. How can it injure the reputation of that gentleman, if he even solicited the government of Canada? and where is the man, in his sphere of life, who has not, at some time or other, entered into foolish clubs and connections?

24. *A Letter to the Author of the North-Briton; occasioned by the Publication of a Letter to Lord Mansfield in the Fiftieth Number of that Paper. By a Barrister of the Middle Temple. 8vo. Pr. 1s. Nicoll.*

This very officious Barrister pretends to bring precedents to justify certain proceedings, particularly the amending the record in the case of Mr. Wilkes; and we think he fully vindicates the court of King's-bench for not admitting him to bail.

25. *The Loyal Speech of Paul, a Parish-clerk; with the Motion he made against Mr. John Periwinkle, in a Meeting of the Robin-Hood Society, on Monday the 16th of May, 1768. 4to. Pr. 6d. Wilkie.*

This speech is written with an air as if it had, *mutatis mutandis*, been pronounced in a more respectable assembly than that of the Robin-Hood Society. We think the publishing it at this time is ungenerous, after Mr. Wilkes has so decently complied with his confinement; while he is quiet in suffering the sentence pronounced upon his defence; and while the ferment among his followers seems to subside.

26. *No Liberty! No Life! Proper Wages, and down with Oppression. In a Letter to the brave People of England. By John Englishman. The Second Edition. 8vo. Pr. 6d. Harris.*

A foolish rant, in the form of irony, intended to prejudice Mr. Wilkes and his friends, to justify Lord Bute, and to vindicate the proceedings of the guards in St. George's Fields, on a late tragical occasion.

27. *A very odd Thing. By an upright downright very odd Fellow. Humbly inscribed to Every Body. 8vo. Pr. 1s. Steare.*

A stupid invective against the supposed enemies of Mr. Wilkes, interspersed with two dull copies of verses and a plentiful quantity of abuse upon the Reviewers, who they say are confined to a cobweb garret.—Be it so,—Better at any time be confined to a garret than a cell, from which this author seems to write: But we shall not pretend to pronounce whether it is fixed in Newgate or Bedlam.

28. *A Letter to an August Assembly, on the present Posture of Affairs: wherein the hard Treatment of Mr. Wilkes, and the Cause of Riots, are duly considered, and Remedies provided. 4to. Pr. 2s. Tomlinson.*

Behold, reader, another important bit of nothing, filled with the most excrementitious scurrility and lies, abusing our courts of law, and the Scotch nation in general.

29. *The Lamentation of Britannia for the two-and-twenty Months Imprisonment of John Wilkes, Esq; in the King's-Bench Prison. The Second Edition. Folio. Pr. 6d. Woodgate.*

Containing a foolish parody in the scripture stile; and if the author has any meaning, it is to serve Mr. Wilkes, whom he, however, represents in a very ridiculous light.

30. *A Letter to the Right Honourable Thomas Harley, Esq; Lord Mayor of the City of London, and one of his Majesty's most honourable Privy-Council, on the Grant of a Patent for printing Pious Tyburn Relicks; or, pure Original Newgate State Tracts: not the fittest to be read by any Subject of either Sex, young or old, in the Kingdoms of Great Britain or Ireland. 4to. Pr. 6d. Browne.*

This is a mere catchpenny puff for the publication it pretends to condemn; and the author is so ignorant as to suppose that the Lord-treasurer Oxford was grand-father to the present Lord Mayor of London; whereas he was not even his ancestor.

31. *The private Correspondence of Dr. Francis Atterbury, Bishop of Rochester, and his Friends, in 1725. Never before published.* 4to. Pr. 6d. Becket.

Though this publication may seem rather invidious at such a distance of time from the period when the letters contained were written, yet it undoubtedly proves that the Bishop of Rochester, notwithstanding his most solemn protestations to the contrary, was deeply concerned in the service and secrets of the late Pretender during his exile.

32. *Letters of Baron Bielfeld, Secretary of Legation to the King of Prussia; Preceptor to Prince Ferdinand; Chancellor of the Universities in the Dominions of his Prussian Majesty; F. R. A. B. &c. Author of the Political Institutes. Containing Original Anecdotes of the Prussian Court for the last Twenty Years. Translated from the German, by Mr. Hooper. In Two Volumes. 12mo. Pr. 6s. Robson.*

It might be expected that a collection of letters, containing anecdotes of the Prussian court for the last twenty years, would be filled with very interesting incidents and relations: but the author had too much sentiment and vivacity, not to be able to entertain his correspondents without descending to any secret transactions. These Letters, therefore, consist chiefly of the account of sumptuous entertainments, and descriptions of the royal palaces and gardens. Some of them, however, have been written in the shade of retirement: and though this publication shews the author not to have been entirely exempted from the levity which even attends the train of virtue in a life of splendor and dissipation, it displays, at the same time, a philosophical turn of mind, seldom cultivated within the verge of palaces, which acquired him early the favour of his discerning and munificent master.

33. *An Essay on Design in Gardening. 8vo. Pr. 1s. 6d. White.*

Though this author writes with great sensibility and elegance, yet we are of opinion that he has left his subject of design in gardening just where he found it. His definition of taste and design, as he has managed it, though not arbitrary, is vague and uncertain; and all we can learn from it is, that a man of genius has a better chance than a man who has none, for striking out a noble design, and for improving picturesque gardening; and that the luxuriancy of Eastern climes was well adapted for harmonizing and embellishing the wild beauties of nature. Lord Bacon (says our author) observes, *that when ages grow to civility and elegance, men come to build*

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stately,

stately, sooner than to garden finely; as if gardening were the greater perfection;—alluding to the progress of these sister arts both in Grecian and Roman commonwealths. For *architecture* was a favourite amusement of Greece; *gardening* almost totally neglected: one should have thought, the *Vale of Tempe* might alone have inspired rural enthusiasm. Roman gardens are hardly mentioned before the time of Lucullus; from which and pleasant situations seem to have been chosen for villas, and the adjacent territories expensively ornamented. It cannot well be supposed, that the Romans were incapable of distinguishing real beauty in a landscape; but mistaken notions of grandeur and grandeur perpetually intervened, and misguided the course of their improvements. A superlative excellence was supposed to consist in surmounting the greatest difficulties, and inverting the order of nature.'

Thus is talking pretty peremptorily upon the subject with regard to the taste of the Romans in gardening; but we are inclined to think, that we have at present no specimens of it which can enable us to form a true judgment; neither can we agree with this ingenious writer, that their general taste consisted in surmounting the greatest difficulties, and inverting the order of nature. Cicero, as well as Horace, ridicules the *insane constructions* of Clodius and their other countrymen, who were devoid of taste; but we entertain some suspicion that this was not the general character of the Romans, for this plain reason, that gardening became so much their favourite study, as to eclipse architecture; and the houses of their great noblemen, even at the gates of Rome, were called gardens.

This author thinks (we believe with good reason) that lord Bacon went far towards banishing many puerilities in gardening, till they were re-imported from Holland at the Revolution. We likewise agree with him in his opinion of Sydney's *Arcadia*, which we esteem as a work of great genius, notwithstanding its pedantic proflusions.—Our essayist observes, that 'the elegance and propriety of natural design seems greatly to depend on a nice distinction between *contrast* and *incongruity*.' He illustrates this observation by many pertinent examples of English designs in gardening, which a reader of any taste must peruse with great pleasure; and if he is a practical gardener, with equal improvement.

34. *A Treatise on the Hair: or, every Lady her own Hair-Dresser.*
By Peter Gilchrist, Hair-Dresser. 8vo. Pr. 1s. Peat.

Mr. Gilchrist has dressed his *Treatise* pretty handsomely: and as it has probably cost him a good deal of *oleum & opera*, we

we hope it will serve some better purpose than papering the hair of his customers.

35. *An Account of a Savage Girl, caught Wild in the Woods of Champagne. Translated from the French of Madam H——— & With a Preface, containing several Particulars omitted in the Original Account.* 12mo. Pr. 1s. Richardfon and Urquhart.

We are informed in the preface, that this Account was drawn up under the immediate inspection of M. de la Condamine, so well known for his curious researches into the province of natural history. The narrative relates, that this savage girl, who, since her capture in September 1731, has got the name of Mademoiselle le Blanc, was at that time about nine or ten years old. She then seemed black; but on being several times washed, that colour disappeared, and her natural complexion was found to be white. She is said to have possessed an incredible agility, infomuch that she could overtake the game in the chace. She shewed a great aversion to fire; but would plunge into the water in the coldest weather. She indulged long the savage appetite of eating raw flesh; from which she was weaned with difficulty: and her constitution was so much impaired by the alteration in her manner of living, that in 1765 she had lost all her extraordinary faculties, and retained nothing of the savage, except a certain wildness in her look, and a very great appetite. It is conjectured by the French historian, that she must have been a native of the Esquimaux nation; but the translator thinks her rather to be of a country in that neighbourhood, on the coast of Hudson's Bay.

This narrative, however otherwise circumstantial, is deficient in respect to any information of the moral or religious ideas of this wild and uncultivated girl, previous to her being instructed in the Christian religion.

36. *A Succinct Account of the Attempts of Mesi. Harrison and Le Roy, for finding the Longitude at Sea, and of the Proofs made of their Works. By M. Le Roy, Clock-maker to the King. To which is prefixed, a Summary of the Marquis de Courtanvaut's Voyage, for the Trial of certain Instruments for finding the Longitude at Sea.—Read at the Public Assembly of the R. Academy of Sciences, Novemb. 14, 1767. (as far as it concerns M. Le Roy's Marine Watch.) Done from the French, by a Fellow of the Royal Society.* 4to. Pr. 2s. 6d. F. Newbery.

The long and arduous labours of Mr. Harrison for finding the longitude at sea, are so well known to the public, that it

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is unnecessary to recount them. It appears by this narrative, that while that celebrated artist was perfecting his *time-keeper*, the ingenious in France were likewise assiduously exerting all the powers of mechanical invention for the solution of the same important problem. Several curious machines, constructed for that purpose, were presented lately to the Royal Academy of Sciences at Paris; one of which appeared to merit a particular attention, and the Academy were on the point of adjudging the prize, when it was resolved, that as the instrument was to be used at sea, its exactness ought to be previously ascertained in the course of navigation. A light frigate was therefore ordered to be got ready for the expedition; and the machine which had been particularly approved of, together with another of the same artist, M. Le Roy, clock-maker to the king, was removed to Havre for embarkation. A violent shock which happened on this journey, broke a harpsichord wire supporting the regulator of one of the watches. This accident was repaired by M. Le Roy, as well as circumstances would permit, but is supposed, to be the cause of a small difference in the isochronism of the two watches, observed in the voyage, which was made from Havre to Amsterdam, and back again. The experiments on M. Le Roy's two watches are thus briefly recapitulated by the author of the Account.

‘ They have been a long time under the examination of the commissaries of the academy at land, and are judged sensibly isochrone.

‘ At sea, the continual accelerations of the first watch, occasioned by the violent rollings, which large vessels are liable to, did produce, in thirty-five days, an error of 2' 34" of time, or near 13 leagues upon the estimate of the longitude.

‘ Supposing the estate of the watches settled a-new at Amsterdam, on the observations which we made in that city, that estate has subsisted without any great matter of alteration back to Havre, in such sort, that in 46 days, the error of the first watch is but 38 seconds of time; which, even under the equator, would give but three leagues and one-sixth of error. The English act of parliament, of 1714, allows the whole of the prize it proposes, provided that the error be under 10 leagues, in an interval of time of about six weeks.

‘ M. Le Roy's second watch has kept more exactly than his first, its mean motion established first of all at Amsterdam; in six and forty days it deviated from it no more than seven seconds and a quarter, which would not produce an error of two-thirds of a league, even under the equator.’

37. *A Practical Essay upon Old Maids. Setting forth the most probable Means of avoiding the deplorable State of Antiquated Virginity. Written, from woeful Experience, by an Old Maid. 8vo. Pr. 1s. Thrush.*

This is one of those pamphlets which has very little wit or humour, except what is contained in the title-page. It is written in the character of an old maid, who relates her love-adventures, and gives the reasons why she still continues in the state of virginity.

38. *Van Swieten's Commentaries Abridged. By Ralph Schomberg, M. D. Fellow of the Society of Antiquaries. Vol. II. 8vo. Pr. 5s. 3d. in Boards. Johnson.*

On a former occasion * we gave an account of the first volume of this Abridgment, which, though not entirely unexceptionable, we considered as a work of utility to the medical student and practitioner. The subjects treated of in the volume now published, are the phthisis pulmonalis, dropsy, gout, and diseases of women and children.

39. *A Medicinal and Experimental History and Analysis of the Hanlys-Spa Saline, Purging, and Chalybeate Waters, near Shrewsbury. With new Discoveries from Practical Knowledge, and Critical Remarks, on the Efficacy of these, and the same Kind of Mineral Waters. By Diederick Wessel Linden, M. D. 8vo. Pr. 2s. 6d. Owen.*

This spa is situated in the neighbourhood of Shrewsbury, and was first discovered about the year 1741. The saline, purging water is said to resemble exactly the nature of the water of Sedlitz in Bohemia; consisting of a very small quantity of vitriolic acid, iron, a *terra cretacea*, and a portion of sulphur; which substance the author suspects to exist likewise in the waters of Sedlitz, though no experiment for ascertaining that ingredient has been made by the authors who analysed them.

The Hanlys chalybeate water is ranked in the same class with those of Scarborough and Llandrindod; to which, however, it is extolled as superior in quality: and several cases are produced of cures performed both by bathing and the internal use of the saline, purging, and chalybeate waters, combined or taken singly, in disorders to which they are properly adapted; such as scrophulous complaints, immoderate flux of the menses, fluor albus, scurvy, &c. The purging mineral water will bear

* Vide Critical Review for August, 1762.

exportation, but the chalybeate requires to be drank at the fountain-head.

40. *Natural Observations on a Wonderful Pamphlet. The Subject Inoculation: the Author Dr. Watts. In a Letter to that Learned Gentleman. By Evan David Llywythlan, M. D. 8vo. Pr. 1s. Bladon.*

Had these Observations been written with even a moderate degree of candor, they might, perhaps, have laid claim to some small attention; but they appear to be the mixt effusions of wantonness and resentment, exposing to public ridicule an abettor of the new method of inoculation; and breathe such a spirit of illiberal raillery as is incompatible with dispassionate investigation, and ought for ever to be excluded from controversies of a physical kind: since it is the merit of a practice, and not a practitioner, that deserves to be publicly canvassed.

41. *Remarks on some late Animadversions of a Licentiate upon the Constitution of Physic: intended to correct the Misapprehensions of that Author with regard to the College of Physicians and the English Universities. By a Cantab. 4to. Pr. 1s. 6d. Doddsley.*

We are sorry to find so zealous a partizan of the College of Physicians reduced to the necessity of vindicating their constitution and conduct by irony, invective, and personal abuse. Whether or not such arguments are a test of truth, they certainly are of illiberality. It may, however, afford some prospect of a future reconciliation betwixt the contending parties, that we behold a pamphlet which unites in its composition the qualities both of *fellows* and *licentiates*.

42. *Pietas Oxoniensis: or, a full and impartial Account of the Expulsion of six Students from St. Edmund-Hall, Oxford. With a Dedication to the Right Honourable the Earl of Litchfield, Chancellor of that University. By a Master of Arts of the University of Oxford. 8vo. Pr. 1s. Keith.*

This writer attempts to vindicate the six members of Edmund-Hall in every article for which they were expelled; but he particularly insists, that all the doctrines which they were condemned for holding, are the ancient, undoubted, received tenets of the church of England; and what they who passed the sentence have in the most sacred manner bound themselves to defend. To set this matter in a clearer light, he quotes, from *Prynne's Anti-arminianism*, the case of Mr. Barrett, A. M. who, in the reign of Queen Elizabeth, was censured at Cambridge,

bridge, for denying those very doctrines, which, he says, these young students were expelled for maintaining.

The author appears to be one of those *gospel-meteors*, which Mr. Whitefield mentions in his Letter to the Vice-chancellor. His pamphlet is well-written, but is by no means an adequate vindication of the six delinquents.

43. *A further Defence of Priestcraft: being a practical Improvement of the Shaver's Sermon on the Expulsion of six young Gentlemen from the University of Oxford, for praying, reading, and expounding the Scriptures. Occasioned by a Vindication of that pious Act by a Member of the University. Inscribed to Mr. V—C— and the H—ds of H—s, by their humble Servant the Shaver.* 8vo. Pr. 6d. Keith.

From such a shaver heaven preserve our throats! He pretends to trim the Vice-chancellor, the heads of houses, the clergy, and particularly the author of the Vindication: but his lather is blacking-ball and vinegar, his razor a butcher's cleaver.

44. *A Dissertation on the Weekly Festival of the Christian Church. In which the Principal Questions concerning Sunday and the Sabbath are discussed.* Small 8vo. Pr. 2s. Cadell.

The first and principal question in this Dissertation is, When, and for what reasons, one day in seven began to be religiously observed?

This writer is of opinion, and makes it appear very probable, that the institution in question was known and observed in the patriarchal ages.

As God, he says, did consecrate and bless the seventh day, it would be absurd to suppose, that a knowledge of the seventh day, and of the reverence due to it, would be long delayed.

2. In the Mosaic account of the patriarchal ages, days and years were then divided into weeks or sevens; and this division most probably was the consequence of such a knowledge.

3. The observance of the seventh day had such importance assigned it, under the Jewish dispensation, as well suits the supposition of its obligation antecedent to that time.

He advances some other arguments in favour of this opinion, and then considers the seventh day, as it was an ordinance of religion in the Jewish church. And here he observes, that, in memory of the egression of the Israelites out of Egypt, the sabbath was appointed to be kept with *peculiar* circumstances and modes of abstinence and rest.

He then proceeds to enquire what were the sentiments of our Savi-

Saviour and his apostles concerning the sabbath; and how the first day of the week rose into importance, and was, at length, universally acknowledged to be a weekly festival, in the Christian church.

At the conclusion are subjoined some practical observations concerning the manner of spending the Lord's day; and a short Appendix, containing remarks on the phrase *μικρὸν σαββατον*, and the word *Sunday*.

The author has treated these several topics in a candid and judicious manner; and discovers a sincere regard for piety, without any tincture of superstition.

45. *A Supplement to the Essay upon the Numbers of Daniel and St. John; confirming those of 2436, and 3430, mentioned in the Essay: from Two Numerical Prophecies of Moses and our Saviour. By the Rev. George Burton, M. A. Rector of Elden and Herringswell, in Suffolk.* 8vo. Pr. 1s. Nicoll.

According to the calculations of this writer, the conversion of the Gentiles and the millennium will commence A. D. 2436; the battle of Gog and Magog (mentioned Rev. xx. 8.) will begin A. D. 3430; and the millennium terminate A. D. 3436.

The supposed numerical prophecies of Moses and our Saviour, which are referred to in the title-page of this work, are contained in these words—I will punish you seven times more for your sins—I will bring seven times more plagues upon you, &c. Levit. xxvi. 18, 21, 24, 28.—If he trespass against thee seven times in a day; and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xvii. 4.

Not one reader in ten thousand, or perhaps not one in the world, except Mr. George Burton, would suspect, that these words are mysterious or prophetical. But this writer assures us, that they evidently appear to have been intended to express the number of years from the death of Christ to the beginning of the millennium; for 7 (in Leviticus) multiplied by 7 makes 49, that by 7 produces 343, and that again by 7 makes 2401, to which add 35 years for the life of Christ, and you have 2436, the year of the millennium. In the same manner 7 (in Luke) multiplied by 7 produces 49, and that again by 49 makes 2401, as before. This, he says, most wonderfully answereth to the numerical prophecy of Moses. But what wonder there is in the coincidence of these numbers, multiplied in this manner, we cannot discover. Our author, however, has exhibited a great variety of calculations deduced from other passages of scripture, which exactly coincide with these; so that his scheme is at least as ingenious and well-supported as any that has been hitherto

hitherto proposed. But for some objections to his explication of scripture prophecies we refer the reader to our account of his Essay in the Critical Review for August 1766.

46. *The Dignity of the Christian Priesthood; or, the Doctrine of the Church of England vindicated, and approved to be a true Part of the Holy Catholick Church; and the Objections of the Roman Church, to the Church of England, answer'd; and her Errors refuted and corrected, concluding with an Exhortation to Piety and a godly Life.* By J. Bland, M. D. 8vo. Pr. 1s. Turpin.

We can say nothing of this performance which can redound to the author's reputation.—The reader, from the title, will be able to form a sufficient idea of its contents.

We suspect it to be an old pamphlet; but when it made its first appearance in the world is worth no person's while to enquire.

47. *Instructions to the Clergy of the Diocese of Tuam.* By Josiah Hort, late Lord Archbishop of Tuam, at his primary Visitation held there on Wednesday, July 8, 1762. 8vo. Pr. 1s. Kearsley.

This charge contains some excellent instructions relative to the ministerial offices of a clergyman in the church, and his behaviour at large towards his parishioners.

From other remarks, which are equally judicious, we shall select the following, as they are calculated to prevent some common mistakes in pronunciation; & may therefore be of infinite service to some of the younger clergy in the performance of the most important branches of their function.

'A moderate strength of voice, with a due articulation of words, and distinction of pauses, will go farther, even in a large congregation, than the thunder of an unskilful tongue; and this is that *suaviloquentia*, that mellowness and sweetness of speaking, so much praised in some of the Roman orators, in opposition to the rusticity of noisy declaimers.'

This remark, though very obvious, deserves the attention of every one whose business it is to speak in public, whether in the pulpit, at the bar, or on the stage.

On the subject of reading the public prayers, the archbishop says, 'A clergyman must carefully avoid theatrical accents and gestures; all affectation is offensive to good judges; but that of the theatre is of all others the most unbecoming the house of God, and will disgust serious persons. And yet if accents and diversification of voice be wholly rejected, the prayers will seem cold and lifeless, the attention will languish, and the devotion lose its spirit and fervor.'

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We have had occasion to wish that this rule were more attentively regarded, when we have heard a young divine addressing the Deity, in the liturgy, with all the languishment of an Arcadian swain; or thundering out a familiar epistle with enthusiastic vociferation; or else delivering the plain unaffected discourses of Jesus Christ with the air of a fop and a coxcomb.

48. *A Letter to the Right Honourable the Lord Chancellor, concerning the Mode of Swearing, by laying the Hand upon, and kissing the Gospels. By a Protestant.* 8vo. Pr. 6d. Keijth.

This writer produces a great number of arguments to shew, that the common method of swearing, by touching and kissing the gospels, is unlawful; or, in other words, an unscriptural, superstitious, popish, heathenish ceremony, with which he dares not comply. He finds in Genesis xiv. 22. and in other places, that the scriptural mode of swearing was by *lifting up the hand*; and in this manner, he says, he is willing to take an oath, whenever it shall be required.

This we apprehend is straining at a gnat. But some people will have their scruples of conscience in very small matters—where their interest is not concerned.

He does not perhaps consider, that the mode of swearing which he prefers, was also a heathenish custom; as he may learn from Virgil, *Æn.* xii. 196.

To this letter is added another, by the same hand, relative to some abuses committed on the Sunday immediately preceding the lord mayor's day last year.

49. *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures. To which are added, some Remarks on the Arian Controversy. Also a Postscript, containing some Observations on the Writings of Justin Martyr and Irenæus.* 8vo. Pr. 2s. White.

The author of this performance has attempted to prove the doctrine of the Trinity upon a new plan. For this purpose he introduces his work with axioms, lemmas, and corollaries, & all the parade of mathematical demonstration.

The great point which he labours to evince is, a distinction between the *Word* and the *Son of God*. He therefore endeavours to shew, that our Saviour before his incarnation is stiled *the Word, the Word of God, the Life, &c.* but by no name which necessarily implies a derivation of being; that his *filiation* commenced at his incarnation; and that the appellations *Son of God, Son of Man, Jesus, Messiah, Christ, Lamb of God, the Only Begotten, the Heir, the First-born, &c.* all belong to him in consequence of his appearance upon earth.

This point he thinks may be proved by several passages of scripture, particularly by the following, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE also that Holy Thing which shall be born of thee SHALL be called the SON of God.*

If it should be objected that the *Son* is said to have made the worlds; and that he must therefore have been in the character of the *Son* before his incarnation; the author replies, that the sacred writer here uses a proleptical form of speech; as he evidently does when he says, *God created all things by Jesus Christ*, which is a title he did not sustain till after his incarnation.

He then proceeds to shew, that the same distinction is to be made between the *nature* and the *office* of the third person in the Trinity; that with respect to the latter he proceedeth from the Father and Son; with respect to the former he is eternal, undelivered, self-existent, and very God.

By this distinction he has obviated the force of many texts of scripture, which have been alleged against the Athanasian doctrine; and has reduced the controversy to a narrower compass, which is only to prove, that the *Word* is truly and properly God. He has likewise upon this plan, very successfully exploded the notion of eternal generation; which is evidently a contradiction in terms, that has laid the orthodox under great embarrassment in their controversy with the Arians.

In the postscript he shews, that Ignatius and Irenæus countenance his opinion.

This hypothesis is ingenious; but there are difficulties still attending the Athanasian scheme, which no ingenuity can remove.

50. *The Prayer of Agur, illustrated in a Funeral Discourse; and the Advantages resulting from an early and steadfast Piety. Preached extempore, by the Author of Two Discourses and a Prayer, publicly delivered at the Quaker's Yearly Meeting, in Bristol.* 4to. Pr. 1s. Newbery.

People of sense and discernment, who have usually seen a congregation of Quakers gravely and attentively listening to the foolish and incoherent effusions of an old woman, or an illiterate mechanic, and ascribing their absurdities to the motions of the Holy Spirit, must have entertained a very despicable opinion of the sect. But from these discourses they will be convinced, that all the preachers of that persuasion are not of the same contemptible order.

This author appears to be a person of sober sense and rational piety. He delivers his sentiments in a lively and persuasive manner, with a natural ease, and fluency of expression.

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In the latter discourse he has (perhaps too much) affected the style of the Canticles. Plain, simple expressions are more suitable to the genius and capacities of the common-people in England, than the bold and figurative language of the East.

The two former discourses of this eminent preacher are mentioned in the last Volume of our Review.

53. *Sermons on several Important Subjects. By the Rev. Sloane Elmere, D. D. late Rector of Chelsea. In Two Volumes. 8vo. Pr. 10s. Longman.*

These two volumes contain thirty Sermons. In the first, the author shews the excellence of charity; in the second, the necessity of communing with our own hearts; in the third and fourth, he considers the offences which have been taken against Christianity: in the fifth and sixth, he makes some remarks on the manner in which the Gospel was propagated; in the seventh, he tells us what is implied in a conversation becoming the Gospel of Christ; in the eighth and ninth, he demonstrates the obligation both of positive and negative goodness; in the tenth, he represents the comforts of a good, and the terrors of a bad conscience; in the eleventh, he draws some instructive observations from the parable of the Unjust Steward; in the twelfth, he recommends perseverance in virtue; in the thirteenth, an earnest application to religion; in the fourteenth, a timely repentance; and in the fifteenth, he presents to our view the happy consequences of an upright life.

In the second volume he treats of confirmation, of the benefits of Christianity, of the triumph of faith, of the necessity of the supposition of a future state in all religious reasonings, of the bridegroom's coming, of the last judgment, of the divine mercy, of pure and undefiled religion, of our Lord's exaltation, of the duty of frequenting the Lord's-supper, of the necessity of a steady obedience, of prayer, and of the influence which the knowledge of our death should have upon us.

On these topics he discourses in a plain, practical manner, suitable to a popular congregation. His style is generally clear and manly, his arguments important, and his notions rational; except, perhaps, in some speculative points of divinity.

These volumes are printed for the sole benefit of the charity-girls belonging to the parish of Chelsea.

* * We are assured, that the Sermons on Charity and Beneficence were only conveyed to the press, not written, by Mr. Kippis, as intimated in our last Review.

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